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IN THIS NUMBER

Chicago Temple, Home of the First Methodist Church, Chicago ..... Cover Page
For the New Year, Christ Supreme 6
That Majestic Figure, The Christ ..... *F. B. Meyer* 7
Why Religious Education ..... *Hugh S. Magill* 8
The Faith That Abides ..... *John W. Shackford* 9
The World Problem ..... *W. C. Pearce* 11
Nancy-Lee Frayser 15
Important Announcements 15
A Marion Lawrance Monthly Message 16
Service Projects in the Church School ..... *Paul E. Baker* 17
The Friend of Man—A Poem ..... *Jessa Webb* 19
Young People and Their Lesson Courses ..... *Manson Doyle* 20
William Tyndale ..... *Edgar J. Goodspeed* 21
The Porter Rural School ..... *Paul H. Vieth* 22
The Juniors' Worship Service ..... *Nan F. Weeks* 25
Annual Meeting of Committee on Education 26
That Class of Girls ..... *Elizabeth T. Shrader* 27
The Sunday Schools of America and Near East Relief ..... *John R. Voris* 29
Why I Go to a Sunday School Convention ..... *The Best Ten Answers* 30
The Technique of Working With Young People in Religious Education ..... *Frank A. Shults* 32
World's Sunday School Association ..... *Samuel D. Price* 33
Primary Programs for January ..... *Mrs. Otis Calvin* 34
"Go-Getter" Plans of Adult Bible Classes
H. W. Becker 36
Bert E. Smith 37
C. W. DeMille 37
C. A. Brown 38
W. C. Owen 39
Walter Myers 39
Charles Darsie 40
E. W. Halpenny 41
Start the New Year Right 42
Church School Folks and Facts 43
Book Notes 46

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For the New Year, Christ Supreme

THIS MORNING coming into the city on a Northwestern train, as we approached the downtown business center, there lifted before our vision a never-to-be-forgotten scene. In the midst of smoke and noise and surging throngs, stood a *Temple of God,* with graceful spire towering five hundred and fifty-six feet above the street, its huge cross radiant in the eternal sun. And there *every day* the exalted cross is preaching a silent sermon more eloquent than the lips of any pulpitarian could frame.

WHAT A significant symbol that cross is, a mute messenger of Him who said "And I, if I be lifted up...will draw all men unto Me." Surrounding the Temple are some of the great interests of the city,—political, financial, commercial, educational, humanitarian, and religious. Over all, and by all, the cross is seen at the apex of the highest and one of the most beautiful Church spires in the world. This newcomer on the skyline of the city is fulfilling a sublime, an unmeasurable mission, for already there are literally hundreds of business and professional men in nearby offices who bear witness to its searching message. Why should there not be at the throbbing heart of every city a monumental reminder of Christianity, the biggest business in the world!

THE TRUTH that cross broadcasts daily is a conscience-quickener, a spiritual tonic, and a veritable life saver. It is a beacon light to storm-tossed souls driven by the rough seas of personal passion, unholy ambitions, and competitive selfishness. It lifts men's thinking out of the lower levels to the heights of God, from the things of time to the everlasting verities. It declares the unanswerable fact that spirituality must dominate materiality, that the Christian religion is the center and hope of civilization.

THE CROSS lifted up is a constant appeal and challenge and prophecy. It sets the upward urge in the hearts of men, bringing courage, hope and triumphant faith. For above all, *He is.* Above governments and courts, banks and banking, markets and merchandise, above all educational, welfare, and religious agencies **He is Supreme;** not a building, or a book, or a creed, or an institution, or any *thing*, but a *Divine Person.*

MEN MAY drive their grasping, rebellious spirits through every channel of human activity and arrogantly defy Him who said "One is your Master, even the Christ," —but *someday*

"Every knee should bow, ... and every tongue should confess
That Jesus Christ is Lord, to the glory of God the Father."

For the New Year, may this be our earnest prayer and loyal pledge

CHRIST SUPREME

In all our homes and all our hearts,
In all our schools, our churches, marts,
Through all the year—
In all our thoughts and all our ways,
Controlling all, through all the days,
Let **CHRIST BE FIRST.**

'HAT MAJESTIC FIGURE, THE CHRIST

By F. B. Meyer

IN THESE last moments of this great Convention,* I summon every soul present on this platform, in those galleries, and in this vast area, to rise with me into the presence of the Eternal God, and stand face to face with those seven ever-burning lamps of fire. For us time and space are no more! We are part of that mighty throng that no man can number—of every ion and kindred and people and tongue.

UT WE forget all else. Our entire attention is absorbed by that majestic figure—the Christ. has the symbol of Omnipotence in those seven rns, of Omniscence in those seven eyes, of Omnisence in the seven spirits that go forth into all the rld. His wounds are luminous with love, the love at faced death on our behalf! Let Him fill your nds! What is Heaven except it be the manifested sence of Jesus? There they see His face and reflect e sheen of His glory. See to it that the vision of the deemer is always first and foremost. Live looking unto Jesus!

SK TO BE in the Spirit on the Lord's Day that you may see Him who liveth, though He was ad, and who is alive for evermore. Let Him be the ject of your heart's love, the channel of your knowlge of God and fellowship with God. See to it that ery sermon, every lesson, every letter, every converse th congregations, or classes, or individuals be sweeted, purified, and translucent with your fellowship th Him. Here is the one magnet! So long as Jesus uplifted by our daily walk, conversation, and inistry, He will draw all to Himself. Worthy is the amb to receive—and He shall receive—glory and nor, majesty, power, and love!

UT THERE is more than that. See! in His hands lie open the sealed book; which, while it undoubtedly veals the unfolding of the destinies of mankind, for hich He is responsible, also includes the destiny and e-story of every one of His servants. Our names e written there, our horoscope is unveiled, our possilities are measured. What lies within the possibility our lives is already sketched. As He breaks seal by al, the seven-fold evolutions of our character and ministry are not only revealed, but are made possible. Whatever He recites from that Book is what we may be, what God meant us to be, what we are to be and suffer and do. Ah! how beneficient and far-reaching are God's designs and plans for us. When finally we come to compare what we have accomplished with what we were meant to be and do—when we compare what has been with what might have been—we shall surely need that the Almighty Father should fulfil His own tender function of wiping all tears from our eyes.

WE CANNOT now alter the past! As Pilate said, so is it true of each of us—"What I have written I have written." But though the past is gone beyond recall, it may be forgiven. The Lamb of God shall take our sins away is certain, though seemingly impossible! We may yet wash our robes in the blood of His Cross, and stand before Him, cleansed, forgiven, and accepted. Yes! and be granted a further chance of buying back the opportunity. It is in this spirit that we may gird ourselves up for a new departure, for a fresh beginning. How many seals have been broken, we know not. How many remain to be broken, we know not. But all is not lost. Even if we come in at the last hour, we may get every man the Master's smile and gracious reward!

BEFORE, however, we break up from this great Convention, let us once more worship the Lamb in the midst of the Throne, let us tell Him that we can trust Him with the unfolding of our lives, since He was slain and has redeemed us to God. Let us join with the elders in their ascription: Thou art worthy! though our hands do not yet handle the harp, and our bowls are not full of incense. Let us thank Him that He purchased us for God from every tribe and kindred and people and nation! Let us rejoice that he has made us kings and priests unto God! Let us go forth to reign upon the earth!

LET US join the great voice of the angels, as they ascribe to the Lamb the power, the riches, the wisdom, the might, the honor, the glory which are His due. Then, as we go forth across the lands and seas, let us stir up this song in ever-widening circles, and especially among the children of the nations, until our poor efforts shall receive the endorsement of the four living creatures, which are before the throne, and the elders shall fall down and worship, giving highest acclaim to the Majestic One, the Christ, King of Kings and Lord of lords.

*Editor: It was certainly fitting that the closing address at the World's Sunday School Convention should be given by the venerable pastor emeritus of rist Church, London, former president of the World's Sunday School Associan, and known the world around for his abiding, spiritual ministry.

WHY RELIGIOUS EDUCATION?

By Hugh S. Magill

THE AMERICAN people are thoroughly committed to an efficient system of general education. It is quite universally recognized that the character of the citizenship of tomorrow is determined by the education of today. Intelligent people everywhere accept the principle that what we would have in the life of the nation must first be incorporated in its system of education.

IN KEEPING with this principle, the objectives of education have been enlarged, and the curriculum of the public schools has been extended and enriched to include a great many subjects considered essential to the complete education of youth. The modern public school undertakes to teach practically every subject regarded as important or valuable in the preparation of youth for the complex duties and responsibilities of citizenship in a free country.

WHY DO NOT our public schools teach religion? Is it because religious instruction is not necessary, or is it because the state cannot through its public schools teach religion, even though it is recognized that religious training is essential to the development of the highest type of citizen? These are questions which must receive careful consideration. If reason and experience show that religious education is not necessary, then the subject can be dismissed. If, on the other hand, religious convictions, developed through religious instruction, are essential to a righteous citizenship, then some means must be provided for giving such instruction.

WITHOUT entering into a philosophic discussion of this question there is abundant testimony that religious instruction is an essential element of a complete system of education. It was accepted generally by the founders of our country that morality supported by religious convictions is essential to good citizenship. The motive back of the creation of our free school system in America was religious, and the early schools definitely taught religion. The principle of religious liberty and the consequent separation of Church and state brought about the secularization of our free school system. However, the state did not give up the teaching of religion in its public schools because religious instruction was found unnecessary, but because the state could not teach religion under a constitution guaranteeing religious liberty.

THE THREE most important sources of instruction and training of youth are the home, the Church and the state. The public school should supplement the home in the general education of the child; the Church school should supplement the home in furnishing religious instruction. We must preserve the fundamental American doctrine of religious liberty and the separation of Church and state, and at the same time recognize the mutual obligation and interdependence of the Church and state in the development of a righteous citizenship.

EXPERIENCE has demonstrated that notwithstanding the richness of the curriculum of the modern public school, it is not supplying one very essential element in the education of youth. The development of the control of conduct in terms of Christian ideals and principles is dependent upon education in the Christian religion. Such education and training the Church alone can furnish.

THE PEOPLE of America spend annually for public education one and one-half billion dollars raised by taxation. Stated in general terms, the object of this expenditure is the development of the highest type of citizenship, but this objective cannot be realized unless the child is brought into such a conscious relationship with God that he will reverently use all his faculties and powers in the service of his fellowmen, and not for the gratification of selfish desires. Religious education is absolutely necessary for the accomplishment of this purpose.

THE FAITH THAT ABIDES

By John W. Shackford

NY AGE presumably has a unique interest to those who are of it. But over and above this the esent age is peculiarly interesting to the student history and of human affairs, because this is obvious- one of the great periods of change and transition in e life and thought of the world.

At the New Orleans Missionary Conference in 1901 shop Thoburn said to us that since he first went to dia, that is within the lifetime of men now living, ore than two-thirds of the entire world had for the st time been made accessible to the gospel of Christ. uring the last half century the whole order of world mmerce and international relations has changed. ne peoples of all the earth have been thrown together to one vast interdependent neighborhood.

So recent and so dical have been the anges in the interre- tionships of nations at many people, en in America, have ot yet adjusted their inking to the new orld situation. There e still men in the nited States Senate o old that they im- gine themselves and ne people of this na- on to be living in ne age of national olation.

During this same eriod of change in in- rnational relation- nips the various cul- ures of the world, ith their good and heir evil, have been eleased from their ational boundaries nd thrown, as it ere, into one vast rucible, in which the est of worth and re- lity is applied to all hings. National and nternational customs are no longer able to stand merely ecause they are ancient and time honored. Much hat has been clung to tenaciously through the ages in hina, in India and in other lands is passing. Much oth in the Orient and in the Occident must pass. he bad must give place to the good, and the merely ood must yield to the best.

* * *

GAIN, in the midst of this vaster world life and interchange of ideas there has come a new spirit f inquiry. Throughout the whole world there is a emand as never before that all things shall be put to he test. The tree has to be judged by its fruits. Confucianism, Buddhism, Hinduism, and Christianity are being judged, nay inevitably must be judged, in the light of the civilization which they produce, the type of men and women who are the outgrowth of the faiths.

More and more are the thinking men of the world seeking a reason for the faith by which they live. They are no longer willing to walk as the Confucianists have been willing to walk from age to age with their faces turned to the past. Everything that bears upon the welfare of humanity, everything that affects character and human welfare, civilization and international relationships is being searched into by those who are seriously concerned to discover the more enduring foundations upon which the hopes of men and of nations may be established.

* * *

FURTHERMORE and in some respects this is most important of all, ours is an age when the great nations of the earth are for the first time committing themselves to the ideal and practical accomplishment of universal education. There are two facts of large significance here. *First*, the ideal of educating *all* the people, which until recently no nation has seriously thought of attempting. *Second*, the idea of the meaning of education itself has undergone a marked change. That is, popular education is no longer conceived as merely teaching the three R's, or giving a course of instruction in a few useful subjects. It is rather being thought of as a process of determining both character and skill, as the means of developing persons in a given direction.

The significance of a universal system of education with such an objective is much more far reaching than is ordinarily understood. Educators today are deliberately proposing through the educational process to provide the supreme means of social control, a means by which to predetermine the nation's ideals, spirit, and fixed attitudes.

Education has become the most tremendous instrument the world has ever known anything about for

Carry On! My Soul! Carry On!

Carry on! Carry on!
Fight the good fight and true!
Believe in your mission,
Greet life with a cheer,
There's a big work to do,
And that's why you are here.
Carry on! Carry on!
Let the world be the better for you;
And at last when you die,
Let this be your cry:
Carry on, My Soul! Carry on!

—*Robert W. Service*

deliberately shaping the course of human development along definite lines determined by those who control the processes of education. It is an instrument of power unexampled in history for guiding great masses of people to ends that are either good or ill, and for shaping the course of civilization itself in harmony with the ideals of those who control and direct the processes.

In view of the vast possibilities in the educational movement the true educator is necessarily deeply concerned not only as to the efficiency of the process, but, even more, as to the goal to which the process leads. What indeed are the essential things to be embodied in this business of determining the future ideals, attitudes and character of a people? If the educator is to lay the foundations whereon our civilization is to rest, then no question concerns us more than this: What shall these builders of our future select out of all the materials of the time as the foundations that will stand the supreme tests?

This business is far too serious to be determined by sectarian or partisan consideration. Intelligent men who are working in this field rightly scorn the idea of mere propaganda or partisan views. If indeed the educator is worthy to control the great issues that are committed to his hands he ought to be concerned supremely to know the truth that will abide.

Educators ought to be men of open mindedness searching for those elements that are so strong, so vital, and so abiding that they dare risk the future of the race upon their essential trustworthiness—that they dare ask a young generation, in their hands for the fashioning, to incorporate these elements into their essential beliefs and attitudes.

Surely if the educator believes that in a real sense he holds the balance of destiny in his hands, then hi should be a loyalty that rises far above all cant an partisanry and that fearlessly searches out the dee things of truth, the things that will abide the test o time, lest perchance those whose feet he guides shoul miss the way and a whole people should stumble i the dark.

* * *

UNDOUBTEDLY there are dangers in a momen like this. Yet the ultimate danger to the esse tials of the Christian faith is perhaps more than cou terbalanced by the opportunity which is afforded fo the discovery of the Christian truth on the part o those who have been closed to it. On the other hand there never was such an opportunity for anything tha can stand the test of honest investigation. Despit many who do not want the truth, there was probabl never such an hour for the truth to come into its own There never was such an opportunity for that whic shines by its own self-evidencing light to be recognize and to be elevated so that all eyes may see it.

A transition time inevitably has its dangers. To di cover the good in the new without surrendering th good in the old is the difficult task of such a perio The ultimate danger to faith depends in large measu on what faith is built upon. If it is built upon th sands, it will be overthrown when the winds from th ends of the earth beat upon it. If it is built upon th unshakable foundations it may even be strengthene by the test of the storm. If we are sure that the articl we possess is pure gold we need not dread the test o the fire.

But the time of trial is at hand, and even our mos cherished beliefs, whether we will or no, are being pu

ıe test. It is perhaps inevitable that some will me disturbed. Yet all of us may at least take ort in this, that the essential things of Christ are n jeopardy, because they have stood and can stand test of every fair investigation. In fact these gs do not so much need to be defended as they need e lived out, and they have been lived out and are g lived out the world over. "By their fruits ye know them." It is the test of life and character convinces. A thing is true and of value in life ecause somebody says so, but because it proves it- in experience and it works when put into practice. is just what Jesus meant when He said, "If any willeth to do his will, he shall know of the teach- Let him begin with his whole will to live the gs of Christ and he shall know.

* * *

WHILE in some ways a disturbing period, this will doubtless prove in the deeper sense to be a for the establishment of faith in the deep and ing realities which have stood the test of experience of life through the generations. Back of the iring spirit of our time is a serious desire for the h; and such a desire, despite many mistakes by the , must ultimately make for the truth—the truth erning God and the world.

he spirit of honest inquiry must serve to open the minds of men to the truth as it is in Jesus Christ. And here we need not be afraid. We need only to make Him known that all men may see Him as He is and as He reveals himself in the lives of those who have His Spirit.

Assured as we are that He is the supreme revelation of moral and religious truth, we can desire nothing more than that He shall be lifted up, believing with all confidence that thus and thus alone shall all men be drawn unto Him.

So far from being afraid, this should rather be regarded as a time for all joy and confidence on the part of those who long to see the foundations of the Kingdom of God established among all nations, and who see in the present testing and transition time throughout the world an unprecedented opportunity to bring Jesus Christ and His truth into the focus of attention. Those who are confident that He gives the satisfying answer to the deeper longing of the human soul, and supplies a spirit in the hearts of men which will furnish the solvent for the social ills of the world, find themselves living in a day of opportunity for which the followers of Jesus have long prayed, and they rejoice because they believe the time is hastening on when peoples of all the earth shall come to know the truth, and because they are eager to put Him and His teaching to the test who said, "Ye shall know the truth and the truth shall make you free."

* * * * * *

THE WORLD PROBLEM

By W. C. Pearce

ROM THE beginning of history, those mighty in battle have been the chief heroes. In tribal those who were greatest in war became their ftains. The soldiers' monuments were greater n all others. The warriors' laurels were those st highly prized. It is similarly true in the realms ndustrial and social life. We bow in recognition power. Culture by the sword—domination by ıbination—survival of the fittest—has become an epted part of the social creed of much of mankind. pages of history have been bathed in blood as sult of this creed. It leads to get, grab, control, ause to the victor belong the spoils. The labors, unes, even lives of some, are made to contribute to creature comforts of others. This ideal in civiliza- might be personified by the God of Force he God of Might.

God so loved the world that He sent to world His only begotten Son—He ught to civilization the idea of sacri- al service. He taught that if a man struck one on the right cheek, he should turn the left one. He pointed to a child as the greatest in His Kingdom. He said that those who minister were greater than those who are ministered to. He went to the Cross and not the throne. He organized a school to "go—teach," not an army to go conquer. This is the God of Love.

For nineteen hundred years, these two ideals have striven for world supremacy. Civilization's problem is to answer the question as to which shall finally prevail, creature comforts or sacrificial service, bloodshed or brotherhood, war or peace, the God of Might or the God of Love. Will we finally witness the destruction of all civilization, or unitedly sing, "All hail the power of Jesus' Name"?

The Whole World Involved

GOD SO loved the world—Jesus is a world Savior; the Bible is a world book. Modern inventions have compelled all to recognize that the world is a neighborhood. The world's news greets us each

morning at the breakfast table. The nations fairly jostle each other along the avenue of political, economic, and social life. Politicians who seek honors of their own constituency, go campaigning in other countries. The breakdown of economic standards in one part of the world affects markets everywhere. A bolshevik outbreak in one nation flows out along the nerves of civilization to disturb all nations. President Lincoln once said, "We have come upon a time when our Union cannot survive half-slave and half-free." In other words, the States had come to be so near to each other that two industrial systems, one built upon slave labor and the other upon free labor, could no longer survive under the same flag. Likewise, we have come upon a day when the civilization of the world cannot survive half following the God of Might and half following the God of Love.

A Teaching Church

THE WORLD'S problem will be solved when Jesus is in the hearts of all men, and Jesus' program is known to the minds of all men. Jesus alone has the power of the salvation of the individual and the program of brotherhood for the world's conduct. This will not be done until the Church becomes a teaching Church. The curricula of today determines the conduct of tomorrow. Frances Willard of America was a contemporary of Neitsche of Germany. The introduction of temperance instruction in American schools and militaristic instructions in German schools was in the same era. Germany began the World War and the United States began world prohibition almost simultaneously. Both people were doing what they had been instructed to do.

To talk of world peace is futile unless the Gospel of Jesus is taught to the peoples of the world. Many honest efforts are being made to bring amicable relations between the nations of the world. The League of Nations, the International Court, the Armament Conference are notable instances. But all of us recognize that no contract or agreement is worth one whit more than the character of those who sign it. There will, no doubt, always be differences of ideals nationally or racially which will need to be harmonized and adjusted, but how much easier the task and how much better the agreement will be carried if all the world had a Christmindedness.

Spiritual Nurture and Christian Education a Church Responsibility

WHEN OUR forefathers established this republic, one of its chief cornerstones was religious liberty. The separation of Church and State is one of the fundamental principles of our nation's life. Under our flag, every man is vouchsafed the right to worship God according to the dictates of his own conscience. This means that it is impossible to adequately teach the Christian religion in a tax-supported, State-supervised school. Thus the Church must do the work of Christian nurture, moral training, and Christ instruction of the nation's citizenship, or it will be done. During the past century the governme of the world are accepting democracy as their fo of government, with an ever-increasing measure religious liberty, so that throughout the whole wo the responsibility of bringing people to Christ a educating them in the evangelical truth of His kingdo belongs to the Church.

Two Educational Half-Brothers

THE VERY LIFE of democracy depends upon t universal education of its citizens. Both the he and the heart need to be trained so that intellectu power may be spiritually motivated. Thus there w born into the democracies of the world two educ tional half-brothers. They are half-brothers becau they have the same father, viz: the principle of freedo for every individual in the world, as announced Jesus in His Sermon on the Mount. The mothers different, the State being the mother of a fine, educ tional baby which was named, "The Little R Schoolhouse." From the start he was a very healt child, but not very big nor very strong. Many w dearly loved him feared he could not live. So said the people would not provide sufficient funds build houses in which he could live nor the tex books and other material needed for his nourishmen nor find and train teachers enough to care for t work of instruction. Far-visioned men and wome however, knew that his growth and life would d termine the destinies of the nation they loved. Th knew that democracy and illiteracy could not dwe together. In conference and convention, throug the press, and in every possible way they advocate his support so zealously, that funds were provide teachers were found and trained, and the "ide represented by "The Little Red Schoolhous continued to grow, until at present it is a nation educational system that guarantees to the comi children of democracy an intelligence worthy of o civilization. Indeed, "The Little Red Schoolhous has become a great giant that challenges the a miration of the whole world.

At the same time, the Church gave birth to a ba which has been named, "The Little White Sunda School" Like his half-brother, he was healthy fro birth, but many thought he could not live. T atmosphere created by much ecclesiastical indifferen was a bit frosty. The lack of adequate buildings him to live in and adequate text-books for his u threatened his health and stunted his growth. T statesmen of Christ's kingdom loved him. In the fa of all indifferences and prejudices, and sometim confronting hostile opposition, they gave him lovi support, commandeered storerooms, public scho houses, rented halls, and various other places in whi he temporarily dwelt. Conventions were held in whi his support was preached. Schools for the training

were formed, until today "The Little White y School" has come to be a very husky adolescent educational family, but he has never been so oused nor so well fed as his half-brother, and ingly we are facing an era of civilization which ens to become intellectually strong but spirit- veak.

s not a balanced educational program which es five hours a day, five days a week, for ten s in the year to train the head, and one hour one day a week, n the heart. A for expansion be made and The vacation school and the day plans for ous instruction eing introduced ovide more time ermit a broaden- f the curricula to adequately Christ's pro- to the youth of orld. Leadership ng must be more iately provided ll necessary pro- ı made for en- g "The Little te Sunday ol" idea to also ne a giant in the ational world. Little Red olhouse," "The e White Sunday ol," are the light- es of world de- acies.

The snow had begun in the gloaming
And busily all the night,
Had been heaping field and highway
With silence deep and white.

Every pine and fir and hemlock
Wore ermine too dear for an earl,
And the poorest twig on the elm tree
Was ringed inch-deep with pearl.

—*James Russell Lowell*

ENSION OF RE- GIOUS EDUCA- ON WORK TO THE HOLE WORLD

IS ENCOUR- GING to know the Sunday ol has made at a beginning in part of the d. The vacation ol has also ex- ed its fine work to many of the most difficult mis- fields, as well as to the Christian nations. At the d's Sunday School Convention held in Glasgow, fifty-two nations were represented. Here ormal enactment the World's Sunday School ciation became a federation of national unions, iations or councils. This step was made possible use during the past four years many new national is had been organized.

tional patriotism, prejudice, traditions, history needs practically determine that all educational progress will be made along national lines. The development of strong efficient national unions is the surest and best way to develop a national conscience in favor of religious education of the youth, and to dissipate the feeling that prevails in many parts of the world, that the Sunday school idea is an importation from Great Britain and North America.

The forming of these unions also indicates that the Christian forces of the world are uniting their strength to systematically extend the tried and proved agencies of the Church for the Christian education and spiritual nurture of the world's youth. They also make it possible for the World's Sunday School Association, representing the strong evangelical nations, to make grants of money, literature and leadership, so that the best in the whole world may be given to the most backward peoples of the world. To assist these national unions where the evangelical forces cannot yet be self-supporting, is a work of the highest order.

Elements in the Task of Religious Education For the World

Leadership Training

During the past century the various kinds of Christian and missionary work have won to the standards of Jesus great companies of people under every flag of the world. Too high tribute cannot be paid to those agencies which have blazed the way in the foreign fields. The medical hospitals, the missionary colleges, the translation and printing of the Bible in the languages of the world, the establishment of Churches and the general evangelical work of missionaries have won a great host to the allegiance of Christ as their Savior and Lord. His command to "go teach" is very clear and emphatic. To impart to all Christians of the world a passion to obey this commission, to train them for a teaching ministry and provide for them an adequate equipment is a work of the first magnitude. It will require the introduction of religious education

departments in all Christian schools, seminaries, colleges and universities, both at home and abroad, and institutes should be provided within reach of the Christian forces of the whole world. Leadership training privileges, text-books and general literature must be provided for in all languages.

Indigenous Lesson Courses

The curricula is the fundamental element in all education. The Sunday school having found its largest development in Great Britain and North America, it is only natural that curricula building should have made its best progress in these lands. It is also natural that their curricula should be used throughout the world, but in many instances it has been as unsatisfactory as it would be to sustain the bodies of people in all climates and engaged in all kinds of work, with the same kinds and quantities of food. In building an indigenous curricula, it is necessary to keep in mind the racial and national history, traditions and ideals the literacy of the people and their ability to read the Bible or Christian literature, the amount of Christian truth already possessed by the people, as well as geographical and climatic environment, and the prevailing sins of the nation or race. As we are able to meet this need, we are sure it will dispel the idea that the Sunday school is an importation, greatly increase the feeling of loyalty to it, and best of all, give the instruction that is needed by the various peoples of the world. The task is a gigantic one, but that very fact should challenge the loyalty and strengthen the will of all Christian men everywhere.

At the Glasgow Convention the representatives from fifty-two nations sat in conference for two days, considering the survey of the field, one part of which dealt with curricula. As a result of this conference, it was recommended that the survey be completed, so that lesson curricula areas might be discovered so that all peoples who could work together on this phase of the work might be united in the interest of economy and efficiency, exactly as Canada and United States work together in lesson building at the present time. It was further voted at Glasgow that a lesson commission be appointed whose membership should consist of Luther A. Weigle, chairman; A. E. Ga... Frank Johnson, Jose Luis Fernandes Braga, ... North, E. A. Annett, and H. C. Priest. The wr... was given an ex-officio relationship to this commissi... The task of this commission will be not only to disco... the lesson group areas, but to bring to them the expe... ence of the whole world in lesson building. This is... bright star in the sky of religious education for t... world.

A Larger Support of Religious Education

It would be difficult for any responsible citizen of a... civilized nation to bring up a family of illiterate childr... and avoid the criticism of public opinion. Spiritu... illiteracy is even more dangerous than intellectu... illiteracy. Though the actual work of Christian ed... cation must be done by the church, yet we have... right to demand and expect a public support of t... church in this part of its work.

More men and women of highest ability and train... must be challenged to give their whole time to t... teaching ministry of the Christian Church, the devel... ment of indigenous curricula and literature for ... peoples and in all languages of the world. To tr... a teaching staff to rightly use this material, to exte... the Sunday school and other religious education wo... throughout the whole world can only be done by... sufficiently large force of leaders.

None of this progress can be adequately realiz... without a larger financial constituency. The "lit... red schoolhouse idea" is supported by the process... taxation. This has made possible its developme... into a great public school system. If the little ... schoolhouse had been dependent upon its own gi... it never could have developed into our present adm... able system. "The little white Sunday school ide... has in the past been largely dependent upon its o... gifts. But if an adequate religious educational syst... is to be built up in our nation and throughout ... world, there must be found a clientele who will guara... tee the needed finances. The day is here when ... Churches should make provision for this work in th... budget or we fail.

A FIVE MONTHS' LOOK AHEAD

Beginning with the February JOURNAL Primary and Junior Programs will be published a month in advance.

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Early issues will major on week-day Church school, vacation Church schools, summer camps, conferences, assemblies, and school, of religious education.

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Special emphasis will be given to Easter pageants and programs, children's week, mother and daughter week, summer plans for Church schools, summer reading courses, the rural schools.

A series of book messages for busy worke...

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Presentation of vital method of teachi...

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Evangelism and the Church school.

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Church school architecture and the nec... sity of better educational equipment ... our Church schools.

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A wide variety of articles of general ... terest to all workers in the Church scho...

IMPORTANT ANNOUNCEMENTS

REGULAR annual meeting of the Executive Committee of the International Council of Religious Education held on February 19 and 20, 1925, at the Chicago Hotel in Chicago. February 16, 17 and 18 will be up with meetings of Committees and Professional Sections.

International Association of Daily Vacation Bible will hold a conference on vacation Church schools on r, February 16. Practically all the Professional Sections have called meetings for Tuesday, February e of which will be continued on Wednesday, Febru- Details will be announced later.

heral conference will be held on Wednesday afternoon, February 18, and probably during the evening, at which three principal subjects will be considered:

1. State and local councils of religious education in the merger, including a discussion of organization, financing and relative functions.
2. Week-day religious education, including organization, supervision, financing and relationships.
3. Financing the International Council of Religious Education under the merger.

More complete announcements will be made in the February JOURNAL.

Those wishing hotel reservations should write Mr. Olaf A. Olsen, Assistant Manager, Chicago Beach Hotel, Chicago.

Nancy-Lee Frayser

The eighteenth of November was a sad day for uisville, Kentucky, for it marked the passing of e out of the life of that city who had had a part its good works—civic, philanthropic and re- ious—for many years. The Louisville Herald aded its editorial obituary notice with the title, At Half-Mast," and said in art, "It is not easy to con- der a Louisville in which ancy-Lee Frayser bears no art. It is a notable and irrep- able civic loss we mourn nd the flags of our hearts, as many others, very many, e floating at half-mast to- ay."

It is not strange that her llow citizens should express ch sentiments. She was not nly an enthusiastic co-worker ith older people but was re-eminently a friend and uide to their children. She eld a unique place in the earts of old and young alike. ut her influence was by no eans confined to the city nd state which claimed her s its own. In the field of eligious education she has een a power for over twenty years. In 1902 she aptivated the elementary teachers in the Ele- entary Institute which preceded the International onvention at Denver by the stories that she told nd her inimitable manner of telling them. From at time to the day of her death she became creasingly famous in this important field of ligious education both as a story teller and as lecturer on the art of story telling.

She was also in constant demand as a lecturer psychology. For the past fifteen years she had ven the psychology course at the New Jersey School of Methods. She had also been connected with the Northfield, the Connecticut and the Auburn schools for several years. It will be difficult to fill her place in any one of these schools, not simply because her talent was so great and her personality so charming, but because of the cordial way in which she responded to any request for service, making those who asked feel as if they were conferring rather than receiving a favor. She kept abreast of the times in every subject, so that whether she wrote or spoke, one who read or listened never drank a stagnant pool of old ideas stirred up anew for the occasion, but gained information from a fresh and sparkling fountain of new inspiration.

Nancy-Lee Frayser

Besides contributions to many educational magazines Miss Frayser, in 1910, wrote a booklet, called *Little Prodigals*, which contains a sympathetic recital of her experiences with two children. In 1921 her ability as a story teller was called into play when she wrote *Followers of the Marked Trail* for the Abingdon Religious Education Texts.

In the Broadway Methodist Church of her city where she was superintendent of the Junior Department for many years, in the Kentucky Sunday School Association and out into the field of our national religious life, Nancy-Lee Frayser spent herself, her time, and talents generously and she was not only honored but well-beloved in every sphere where the influence of her life and labors has been exerted.

A Marion Lawrance Monthly Message

From the writings of the late beloved Sunday school leader

THE SUNDAY school idea is many centuries old; but what we call the modern Sunday school is comparatively new. It did not originate with Robert Raikes, but it certainly was he who "put the Sunday school upon the market."

The past one hundred years have witnessed the springing into life of more institutions and agencies whose foundations are laid in the teachings of Jesus Christ than all the preceding centuries.

* * * * *

HORACE BUSHNELL and Henry Clay Trumbull were great friends. When after the Civil War Mr. Trumbull threw his life energies into Sunday school work, his friend Bushnell asked him one day if he did not think he was devoting too much time and strength to the Sunday school. Mr. Trumbull replied that he did not think so. Years afterwards Mr. Bushnell, referring to this conversation, said:

"Trumbull, you knew better than I did where the Lord wanted you. I honestly thought the pulpit was a bigger place for you, and I tried to get you into it. But now I've come to see that the work you are doing is the greatest work in the world." And after a moment's pause he added, "Sometimes I think it's the *only* work there is in the world."

* * * * *

THE IMPERIAL rank of the Sunday school in the community of Christian enterprises is no longer questioned by those who observe and think.

"In many respects the Sunday school is a modern institution. It is a vast improvement on the past and is one of the phenomenal products of Christ, worthy of universal recognition as the most flexible, adaptable and far-reaching institution ever yet devised for the conversion of the world."

So long as it means more to the Kingdom of God on earth to win a boy for Christian service than it does to win a man, just so long will the importance of the Sunday school be recognized and appreciated.

* * * * *

Not understood. Strange as it may seem, however, the Sunday school is not so generally understood as it should be. There are many who still look upon it as the "Children's Church," as the "Nursery of the Church," as an "Institution." Strictly speaking, it is none of these; and yet it is all of them. It is not an institution separate and apart from the Church itself. Christ came into the world to plant a Church and not a Sunday school. There is but one Church for all, and not separate Churches for the adults and the children. While the Sunday school is in a sense the nursery of the Church, the idea of childhood implied in that expression has done more to retard the progress and growth of the Sunday school than any other one thing. The Sunday school is no more for children than it is for gray haired men and women.

* * * * *

The Sunday school is the Bible-studying-and-teaching service of the Church. Since it is a service of the *Church*, all the Church should be there. It is as incumbent upon Church members to attend the service of their Church when it meets to study the Bible in the Sunday school, as it is to attend when it meets to hear the pastor preach. It is estimated that only one Church member in five in the United States is found in the Sunday school. Nothing, aside from a miraculous blessing from heaven, would do the Sunday schools of our country so much good as for all Church members who are able to do so to identify themselves with the Sunday schools of their own Churches.

Since the Sunday school is a *Bible*-studying service, all who attend should have their own Bibles. Lesson helps will be used exactly as they were meant to be used, in the preparation of the lesson at home and not in the teaching process in the school. There is an influence for good in simply carrying the Book itself upon the street.

Since the Sunday school is a *studying* service, the building and equipment should be adapted to its use. Great reforms and changes are going on in this direction now, and we may hope for some splendid developments in the near future.

Since the Sunday school is a *teaching* service, the teachers should be competent and specially trained for their work. We believe the day will come when all who teach in the Sunday school will be expected to take some special training for their work, such as one of the tea training courses now so numerous comprehensive. In some schools teachers are selected except those hold diplomas indicating that they h completed such a course. This is in advance of the average school doubt, but is an ideal worth aiming Horace Mann, the great educator, on one occasion, "The only way to good teachers is to make them." referred to public school teachers. it is equally true of Sunday sch teachers. There should be, there in continuous operation in every Su school a vigorous training class wh young people may be trained un competent leadership for the import office of teaching.

The Sunday school is a mighty *fo* in the world; but from the standpo of the Church it is a *field*, a ripe fi white to the harvest. From the l statistics we are able to gather, we cover that from two-thirds to th fourths of the additions to all of Churches by conversion come thro the Sunday school. Doctor John Cliff of London, set the figures as high five-sixths. Certain it is that the Chu which pays easy-going attention to Sunday school, failing to support nourish it, care for it and man it a should be, is neglecting its most prom ing opportunity and can hope for meagre results.

* * * * *

THE SUNDAY SCHOOL should under the direct management control of the Church. It in turn sho be loyal to the Church and to the den ination whose name it bears. Its should be to lead the pupils through intelligent study of God's Word to g their hearts to Jesus Christ, and to unite with the Church to which school belongs.

* * * * *

THE SUNDAY SCHOOL is receiv more attention today from men thought and learning than ever in past. It now has a literature distinc its own which has been produced by t most discerning minds and able adv cates. It is worth all the best endeav of God's choicest men and wome While the Sunday school is for the

ng alike, the fact remains that attraction and promise is be- ere we find the children and nd it is through them that the to be won for God. "Childhood attleground of the Kingdom." aust not lose sight of the fact, , that the Sunday school is a ground for the Church, and is adapted to the needs of men men in the midst of life's busy Indeed the adult department is ding the attention of many of the foremost men and women of the world.

It is in the Sunday school that we find the unconverted in larger numbers than in any other service of the Church. It is here we find them also at the most favorable time of their lives. It is here we find the workers, the best trained workers of the Church, and in larger numbers than in any other department of Church work. It is here we find the open Word of God; and it is here we find results in a more satisfactory degree than elsewhere. Surely we may say with Doctor Mullins, of Louisville, "*The Sunday school is the center of the battle line.*" —*From How to Conduct a Sunday School, by Marion Lawrance. Published by Fleming H. Revell Company, New York.*

[EDITOR: Our Lawrance message this month is from his first book on the Sunday school. In all probability this book has had greater influence on Sunday school workers than any ever written. It was the reading of this book when it first came out that turned the writer of these lines into the Sunday school and religious education field as a life work.]

SERVICE PROJECTS IN THE CHURCH SCHOOL

By Paul E. Baker

NY CHURCH school teachers re on the lookout for some new l that will supplement the recita- d memorization plan. The schools ave adopted a number of service s and followed them out testify r life-giving value. The plan is e several worthy enterprises dur- e year to which the children con- to the comfort, relief and good of others. In some cases the n make in the Church school the s contributed, knowing at the o whom they are going and why re being sent. Again, the children from home clothing or food or a offering to give relief to those re in unfortunate circumstances. imes it is part of the mission side children's weekly duplex envelopes s sent as a shared gift with those d.

E SERVICE project has far more ducational influence if the children nsulted beforehand in regard to helpful plan is to outline several unities for worth while service— home and some foreign; then allow hildren to discuss the relative of each and decide by vote the be centered upon. In studying eeds of the different objects, the en are securing valuable informa- Besides, they will take a more interest in a plan they have laid r themselves.

IEN A PROJECT has been settled upon, the children should be given formation about the circumstances eeds. If possible some member mbers of the group to be helped be invited to present the situation. pictures, stories should be em- to make the call urgent and ing. The more thoroughly the is educated on the conditions, ore the project will mean and the willingly and generously the chil- will give. Suppose the superin- t announces on Sunday as follows: lren, the boys and girls in Ameri- phanages in the Near East need lp. Bring your pennies next Sun- send to them." What kind of response will there be and what will be the educational value? On the other hand suppose for a month the superintendents and teachers give out abundant information about the Near East tragedy during the war, how American generosity came to the rescue of the unfortunates, and what the present pressing need is. Suppose the publicity comes to a head with the use of a Near East film. What a difference in the nature and character of the response!

BUT WHAT is a project?" We may answer in the words of Kilpatrick: "Projects may present every variety that purposes present in life." That is, a project is an experience which one has projected or purposed to have. The entire range of life itself is included. We purpose and carry out scores of projects daily. We buy a suit of clothes, write a letter, read the paper, attend the theater, make repairs about the house, entertain our friends at dinner. Every experience upon which we consciously and purposefully enter is a project. Educationally speaking, projects are confined to those enterprises which fit the child for life. Thus certain undesirable, uneconomical, or superfluous experiences are set aside. Of those experiences which have positive growth value for the learner, we might make a variety of classifications.

* * * * *

AN OUTSTANDING characteristic of the project idea is that it refuses to be reduced to a formula. It has no "formal steps." One cannot tell a teacher just what to do next. Only in a very general way can one teacher assume to make project plans for another. The new idea places the responsibility to a greater degree than ever before upon the teacher rather than upon the text-book or manual.

—*Erwin L. Shaver in The Project Principle in Religious Education. Published by The University of Chicago Press.*

A SUPERINTENDENT or teacher need not worry if she has to turn aside from a regular program or lesson to present material in regard to a service project. Such material will be living and vital. It will hold the interest and attention of the children. It will develop attitudes of sympathy, generosity, thanksgiving, brotherliness, good-will. A project that has a large enough appeal will stir the springs of love and unselfishness in the heart. The more we give and the more we share, the more there is developed the sacrificial spirit. In these acts of devotion and good-will, we are not talking about the Christian life but we are living it. Here character is being formed and idealism is being nourished. A person may memorize many verses about generosity and study much about the value of sharing, and at the same time develop into a most selfish individual. But a child cannot enter actively into projects of unselfish service without developing a magnanimous spirit. It is here that we enter actively into the ways of the Christian life.

EVERY SCHOOL ought to decide in advance what the home and foreign mission projects are to be. The children should participate in the decision. Then all materials at hand should be used to inform the children. Often missionaries right from the field with curios, costumes, pictures and slides can be secured. These act as a living link between school and mission project. The children give their mission money when thus informed, with eagerness and with a generous spirit. I know of one school that helps support a station in Siam. Miss Ruth A. Eakin from Siam is well known in the school, having spoken many times at the church. Her picture hangs in the church office. This school also helps support the American Parish in New York City. Rev. Howard V. Yergin from that Parish has spoken in the church. The school from the American Parish came to visit the school that had this field as its project. The children were entertained as guests. The children and teachers from this school enter with understanding into the projects for

foreign and home missions. Their gifts are a vital part of their religious education.

SINCE the gifts from the mission side of the children's duplex envelopes far exceed the amount determined upon to be given to the two mission projects, the children and teachers decide what to do with the rest of the funds. Gifts are designated for a different cause each month. April was American Parish month, May was Siam month, June was Near East month. The project is emphasized in the worship period and in the class work. When the offering is consecrated the teacher makes reference to those that will be blessed by it.

ONE SUMMER the vacation school of the church made some gifts in the sewing, basketry and flower departments to be sent to Mr. O. Brascamp, Ichowfu, Shantung, China, for the children in vacation schools of Shantung. Letters of greeting were written by the children to accompany the gifts. The following is a copy of one of the letters:

July 30th, 1924.

My Dear Boys and Girls of China:

This letter is written by a little pupil of a Presbyterian Summer School, located at Morningside Ave. and 122nd St., New York City. The minister is Mr. Paul Baker, the principal is Mrs. Zendler.

Very often we are told stories about the Chinese boys and girls, and their work. We are told you have summer schools also.

I will tell you a few things about our school. There are three classes. Department one is a class for little boys and girls at age of five to seven years; then the next class called Junior class, the children are from eight to eleven years; then the Senior class the boys and girls are from eleven to thirteen years old.

I am in the Junior class, my age is ten years. When we go in to school at 2:30, the first period, we pray and sing to God, we call it our worship period. We are then told stories about foreign lands, also memory work, then we sew. Our class is dismissed at 4:30 o'clock.

Every week the entire school is taken out for the day for sport in some park where there are plenty of trees, flowers, and hills. We do enjoy ourselves so much.

Our school teaches us to be pure in heart, to be healthy, clean, happy and helpful Christians.

Margaret Hamm,
426 West 124th St.
New York City.

AT FESTIVAL seasons special service projects are planned. At times the departments have different objects in which they are interested. The Beginners at the Christmas season went to the store in a body and purchased a large talking doll. Then they invited the children from a day nursery as their guests. A special program of worship in the church was first carried out. The organist of the church gave the children special Christmas music. After this the children had games and refreshments in the Beginners' room. Each child was responsible for the entertainment of one guest. Then the doll was presented and the nursery children sent home very happy.

Another time this same Beginners' Department gave a party to the Beginners of the American Parish. The children planned ahead to help the teacher entertain. The whole school was the receiving line at the door when the guests arrived. It was interesting to see the children take the coats and hats of their guests, provide them chairs, and see that they entered into the games.

THE PRIMARY Department made small paper baskets at Thanksgiving, filled them with candy and sent them to the Hospital for Crippled Children. The Juniors brought groceries, filled bags, and took them to the needy families of the district. Some of the children went with the teacher to the homes with the groceries. A club of Senior girls filled a "Jack Horner Pie" with gifts and sent them to the children of the Fifth Avenue Hospital. The social worker of the hospital sent a letter telling how much the children enjoyed the treat. Another time the young people packed a box of clothing and sent it to the Crossnore School in North Carolina. Again books and magazines were sent to a mission in Persia. At another time the children of the whole school entered into a campaign for funds to help decorate and repair the church. In six weeks the children contributed more than $125.00 as a special gift to the Repair Committee. This gave the children an interest in keeping the building in good condition and helped them to appreciate more the equipment that had been provided.

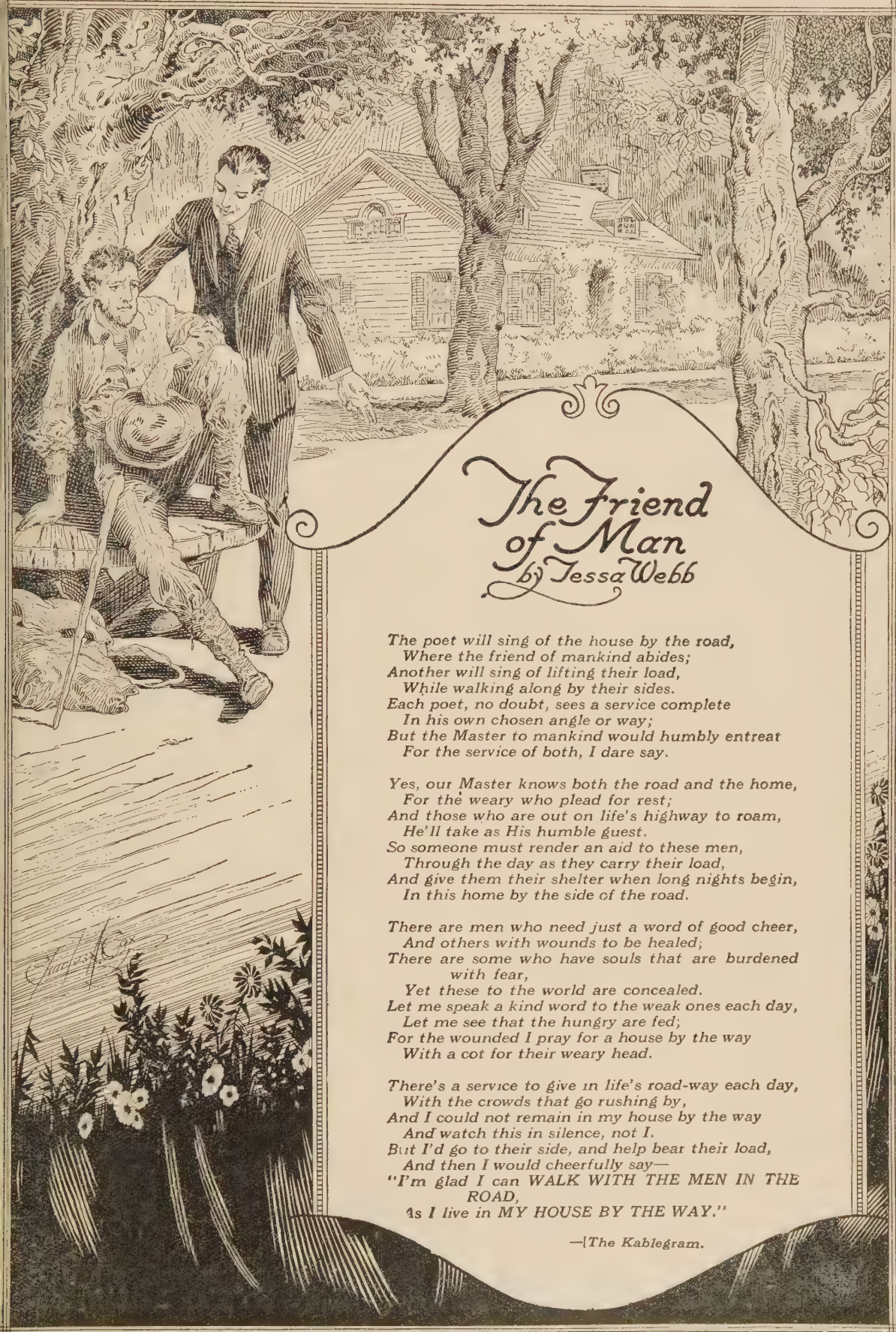
THE TEACHER of the Kindergarten made the repair project important in the lives of the children. She took her department over the church to see the need for repairs and decorations. They noted the dark, rough walls, the soiled spots where rain had come through and the worn carpet on the floor. Several days after the offering had been taken, Herbert rushed into the class one afternoon all out of breath. He shouted, "I saw the man painting the church. He bought the paint with our money, didn't he?" In this case the children had a vivid understanding of the use of their money. Children are not often shown about the church from furnace room to roof-garden and educated as to the expense of keeping the plant in running order. If they were given more information, they would be more interested in guarding the building and more eager in helping with the running expenses.

WE HAVE given a few examples of the way one school manages its service projects. There are always a multitude of things any school might do. It becomes a matter of selection by the teachers and pupils. Most schools are able to set themselves to tasks in the church, in the homes and in the community. If the school sets the children to helpful tasks about the church and in the home it is helping the children to live the religion they profess. One teacher of Beginners sent booklets home by the children. The mother was to give the children opportunities to share in the work. The children drew pictures in the books of the things done and the mother gave stars of credit. One child wiped dishes. Another cleaned off the table. A third picked up threads from the floor. They were learning to live the Christian life—a life of loving service. Each school should have an interest in home and foreign service as well as tasks in the immediate community. This gives a wide field and an opportunity for a l... educational program.

IT IS NOT necessary to stress the ma... fine influences that such a progr... would bring to children. In the fi... place it will tend to unify the sch... All the children will have something common—they will be talking of t... same thing and will be working tow... a single object. In the second place t... children experience what it means to b... like Christ. They "go about do... good." All those well-springs of s... pathy, love and generosity flow free... Just as the muscle grows through ex... cise, so the Christian life expands thro... use. In the third place a cosmopol... spirit is developed. The children sh... their gifts with people of all races, cla... and religions. The barriers of race pr... dice, class distinction and religious diff... ence are broken down. The children l... over the hurdles that are a hindrance ... so many adults and become brothers w... people far and near. They experie... world fellowship.

TO SHARE life's gifts with oth... gives a joy and satisfaction th... properly evaluates the Christian reli... in the minds of children. Such a sched... will help solve the problem of intere... and attention. Children take delight ... doing things for others. The school ca... not be too thoroughly outlined around ... service program. The literature of t... Bible and the curriculum material w... become a living message when interpre... in the light of actual service. We ha... here a field of natural interest; artifi... means of securing attention will not ha... to be organized. Children take part ... such enterprises gladly and with enthu... asm. The parents do not have to ma... them come to the Church scho... Christianity becomes an experience ... delight and pleasure. Children so train... will not say when older, "Oh, don't ta... to me about religion. I was fed up ... it when I was a kid." Religion becom... life lived on the higher levels of kindn... and good-will. It is not a pigeon-ho... of life but is all of a person's bei... contributing its share to the enrichme... of the world.

PRINCIPAL Jacks quotes a Lond... educator as follows: "The m... important change in my time is th... whereas a generation ago most child... hated their school they are now beginn... to love it, not because they are cajol... or bribed, and things are being ma... easy for them, but because at last ... are treating them with intelligence ... Those who are applying the same sci... tific principles to the Church school d... cover the children develop a love for ... When we cease our memorization a... recitation as an end in itself and ma... religion a vital, active process—then t... children find Christianity a glori... adventure toward an ever expandi... ever growing personality.



The Friend of Man

by Tessa Webb

The poet will sing of the house by the road,
Where the friend of mankind abides;
Another will sing of lifting their load,
While walking along by their sides.
Each poet, no doubt, sees a service complete
In his own chosen angle or way;
But the Master to mankind would humbly entreat
For the service of both, I dare say.

Yes, our Master knows both the road and the home,
For the weary who plead for rest;
And those who are out on life's highway to roam,
He'll take as His humble guest.
So someone must render an aid to these men,
Through the day as they carry their load,
And give them their shelter when long nights begin,
In this home by the side of the road.

There are men who need just a word of good cheer,
And others with wounds to be healed;
There are some who have souls that are burdened with fear,
Yet these to the world are concealed.
Let me speak a kind word to the weak ones each day,
Let me see that the hungry are fed;
For the wounded I pray for a house by the way
With a cot for their weary head.

There's a service to give in life's road-way each day,
With the crowds that go rushing by,
And I could not remain in my house by the way
And watch this in silence, not I.
But I'd go to their side, and help bear their load,
And then I would cheerfully say—
"I'm glad I can WALK WITH THE MEN IN THE ROAD,
As I live in MY HOUSE BY THE WAY."

—[The Kablegram.

YOUNG PEOPLE AND THEIR LESSON COURSES

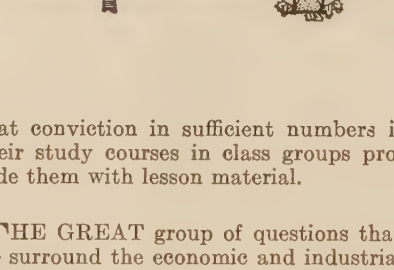
By Manson Doyle

WE CONTINUE our study of Bible courses suited to young people, keeping in mind the important fact that no violence must be done to the nature of the young people themselves.

Youth is Marked by a Flaming Loyalty

MUCH HAS been written of the loyalty of young people, and most of it is wholly justified by every-day experiences. Lesson courses should always have in view the creating of a favorable attitude toward religious truth, toward religious institutions, toward a life of service. The course should contain such material as will stir the emotions and challenge the will, arouse the aspirations, and present goals of noble attainment. It should be linked with life's activities, not routine "activities" devised as spiritual exercises, and really divorced from the necessary affairs of life, but it should be linked to the normal activities of these young people in their social and business every-day existence. We do not train young people for Christian living by setting up a round of social, intellectual, and even service activities when these are apart from their daily living. The best course of study will have in mind the daily task, imposed by life's demands upon young people. The necessity is for moral standards that will enable each member of the class to function in a Christian way in the modern business and social world. This will mean that the church must go with them into this modern world and help straighten out some of the crooked places they are finding, and make some of the rough places smooth. When the course of study is backed by an aggresive, courageous church which will be obviously attempting this task, both the course of study and the church will rouse the splendid loyalty of the young people.

LAST YEAR a brilliant young student turned up at a great Canadian University a thousand miles from his home province. "Why are you here?" asked a friend, expecting there was some special course that attracted him to this particular University. "I came here because a group in this college is studying the New Testament teaching on war, and I believe they can help me to find the mind of Christ on this question." Lesson courses will command the respect and secure the active study of young people when they deal with great practical moral questions. If war is ever to cease, it will cease because a generation of young people formed the conviction that it is unchristian. They will only form



that conviction in sufficient numbers if their study courses in class groups provide them with lesson material.

THE GREAT group of questions that surround the economic and industrial struggles of today must eventuate in serious social disorder, unless the young people now in study groups are able to discover the Christian solution. The greatest contribution could be made to the world today through a careful, sincere, and unflinching study of the implications of New Testament teaching as it bears on the present economic and industrial systems of the world. Young people will not study interestedly the questions of second or fourth rate importance, while the world faces disaster because of its failure to understand and apply Christian principles to those of first importance.

Such courses should not set out to make a case for any social doctrine. They should set out to find the mind of Christ as revealed in the New Testament. They should leave the formulating of conclusions to the courage and conviction of those who study. These are but two typical modern questions upon which courses for young people are needed. But, says someone, these are very contentious questions. Yes, contentious because vital. Much quieter will be the study session of the class which studies about the fall of Jericho, but these are great questions which now face the world, and must be settled by the people who will live during the next few years. In them lie the great need of right information, right attitude and spirit. Instinctively young people know when the subject for study is vital and real. If Christianity is to contribute anything decisive in the solution of the great issues of modern times which are making the future soul of the race, it must be by frank and fearless study of these and other great questions. Your people (18 to 24) are reading and thinking about such questions, and their Bible study courses should provide them with the frankest and fullest setting forth the Christian teaching upon them.

THE CHURCH which is timid lest its pet doctrines will be undermined by the fullest light of study, must expect to lose the majority of her sons and daughters. The editor of lesson helps who expunges from the manuscript statements based on sound scholarship and of positive teaching, may avoid some critical letters from adult readers, but he need not be surprised if young people find no interest in his lesson material. The lesson committee which fails to provide lesson courses on the great issues of individual destiny and human progress will never have among the students of its lesson courses its groups of its best young people.

Problems Become Projects

THE DISCOVERY of the need of a group of young people is essential before a course of study is chosen. The physician must diagnose before he prescribes, and lesson courses must be chosen on the basis of the actual needs and interests of the class who will use the material. By all means, take the young people themselves into council on the matter. They may not be able to choose a course wisely by themselves, but they will aid the best posted leader or lesson committee. Better still, let them build their own course of study. A class that has discovered and catalogued its needs and then has sought out the material that will minister to those needs is sure to keep interested until the end of the course. It is also proceeding according to the best pedagogical methods that we know.

IT OUGHT also to be remembered that only a very few of us have what might be called the student type of mind. The mind that is attracted to and motivated by the passion for study and abstract thinking. The great majority of us study if we ever do study, because through concrete experiences, or definite desire for something, we feel the need of information to help us meet the situation that has arisen or to do the things we very much desire to do. A young man who was very backward in mathematics became very much interested in gas engines. In order to do the things he desired to do he found a further knowledge of mathematics necessary, and is now a most interested student of that difficult branch of science. The concrete situation raised by the desire to understand a

e engines became the motivating
it which made a difficult and dis-
tudy an attractive one. Our lesson
al should be so presented as to
motive for study to this second
of young people. It should move
ll and stir the emotions.

MUST always remember that
ith the best course of study, the
of the group, the teacher, is a
factor. Many very meagre courses
been so mediated to a group that
became valuable. Thousands of
people with but little mental appe-
r study and the most limited spirit-
ual vision have acquired considerable understanding of truth, and caught a great vision of life through intimate contact with the personality of a leader. A father came home one night and was greeted by his boy, "Father, I've got Pittsburgh." The boy had built a little crystal radio set. It had a radius of twenty-five miles, and Pittsburgh was five hundred miles away. "Nonsense, son," said the radio-wise father. "Come in and listen," said the boy, and it was so. "This is Pittsburgh, KDKA," he heard it clearly. The words of a song came with marvelous clearness. Then the music of a great orchestra. How could it be? Presently the man had the solution. Four doors away a neighbor had a great radio set. The neighbor had tuned in on Pittsburgh and the little crystal set of the boy was getting the message of the music because he was alongside a neighbor's instrument with a greater range of listening power. Thank God for the people who have ability to find us good lesson material. May they be courageous to do what they believe is the best for us. But praise Him for the great souls with the wide range of spiritual vision, from whom young people of the limited range may catch God's messages on the great questions of life.

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WILLIAM TYNDALE

By Edgar J. Goodspeed

ILLIAM TYNDALE was born somewhere on the borders of s, about the time of the discovery nerica, in 1492. He was educated at rd, and after receiving his Master's e there in 1515 he proceeded to bridge for further study. Probably he became acquainted with Eras- edition of the New Testament in k, which first appeared in 1516 ac- panied by a Latin translation from mus' hand. In his Preface Erasmus essed the hope that the Greek New ament might be translated into the uages of all peoples. This wish was in part fulfilled by Luther's German lation of 1522 and Tyndale's English of 1525.

PLANS HIS TRANSLATION

e study of Greek was in its infancy ngland when Tyndale was at Oxford there and probably later at Cam- e he studied it with enthusiasm. ng been ordained to the priesthood, t 1521 he became chaplain and tutor e household of John Walsh in Glou- rshire, and in the course of his dis- ons with priests and scholars who d there he formed the resolution to late the Greek New Testament into non English. It was at this country e in Gloucestershire that he once rked to an opponent: "If God spare fe, ere many years I will cause a boy driveth the plough shall know more he Scripture than thou doest!" t this time he, as he says, "per- d by experience, how that it was ssible to stablish the lay people y truth, except the scripture were y laid before their eyes in their er tongue." "Which thing only," he "moved me to translate the new nent."

m the reputation of Tunstall, p of London, as a friend of learn- 'yndale hoped that under his patron- e might produce an English transla- tion from the original Greek, but after almost a year spent in London in seeking his co-operation he "understode at last not only that there was no rowme in my lord of london's palace to translate the new testament, but also that there was no place to do it in all englonde."

DANGERS AND DIFFICULTIES

He left England therefore and went to Hamburg, and thence to Wittenberg, where he seems to have visited Luther. We next find him at Cologne, where he began to print his translation, which he had begun in London. He had carried the printing of his quarto edition through ten sheets when his undertaking became known to a certain Johann Dobneck, or Cochlaeus, who denounced him to the authorities and had the work stopped. Tyndale succeeded in getting away by boat with his printed sheets, to Worms, and there continued the work. He was supported in it by certain English merchants who were interested in the Reformation and supplied him with funds. The octavo form, though begun later, was finished first, in 1525. Both editions reached England early in 1526. There the copies were eagerly bought, while the authorities on their part denounced the work in unmeasured terms and bought up copies of it in large numbers and burned them. In the summer of 1526 it was decided at a gathering of bishops that Tunstall should condemn the translation in a sermon at Paul's Cross, in London, and at the close the book should be publicly thrown into the fire. Tunstall soon followed this with a demand that anyone within the diocese of London who possessed a copy of the work should deliver it up to the church authorities or be excommunicated. This zealous campaign against the book resulted in the disappearance of all the first printings of it except one complete copy of the octavo, now at Bristol, England, and parts of one quarto and one octavo, which are now in London.

HIS NEW TESTAMENT

But in spite of these vigorous efforts at its suppression, Tyndale's translation was widely circulated in England and went through a series of editions. It shows very little influence of Wyclif's old translation of 1382, made from the Latin Vulgate, which had been revised by his friend John Purvey in 1388, and was current in Tyndale's day in scattered manuscript copies. But Tyndale was acquainted with Luther's German version of 1522, and appropriated many of his marginal notes. The Latin Vulgate, which was the prevalent form of the New Testament in his day, also influenced him, as did Erasmus' new Latin translation. It is not strange that Tyndale used these helps; he would be open to criticism if he had not done so, and his translation is remarkable for its vigor and independence; as he said: "I had no man to counterfet, neither was holpe with englysshe of any that had interpreted the same, or soche lyke thinge in the scripture beforetyme."

TAKES REFUGE IN MARBURG

Efforts were very soon made by

Cardinal Wolsey to have Tyndale seized and brought to England, and he took refuge from his enemies at Marburg, where the tolerant views of the Landgrave Philip enabled him to work in safety for two years. There his most important writings, *The Parable of the Wicked Mammon*, *The Obedience of a Christen Man*, and *The Practyse of Prelates*, appeared. These works aroused great interest in England even in the highest circles, and led to an extended controversy with Sir Thomas More, the Lord Chancellor of England and the foremost English man of letters of his time. He answered Tyndale's early pamphlets with a *Dialogue*, which named Tyndale with Luther on the title-page. Tyndale replied with his *Answer to More*, and More rejoined with his *Refutation*, which ran to five hundred folio pages.

BEGINS THE OLD TESTAMENT

On a journey to Hamburg in 1529 Tyndale was wrecked on the Dutch coast and lost the translation of Deuteronomy which he had completed from the original Hebrew, but he was able in 1530 to publish his translation of the whole Pentateuch (Genesis to Deuteronomy), a work hardly less important than his New Testament, for it laid the foundations of the English Old Testament. His translation of Jonah followed at Antwerp a year or two later, and before he died Tyndale had carried his translation of the Hebrew Old Testament through Chronicles, and put into English for the first time half of the Hebrew Bible. Had his life been spared, Tyndale would have completed the translation of the Old Testament from the Hebrew, a task which, without him, had to go unfinished for almost a quarter of a century.

IMPRISONMENT AND MARTYRDOM

With the fall of Wolsey, and the rise of Cromwell to power, renewed efforts were made to bring Tyndale back to England and in 1531 he was forced to withdraw from Antwerp. Always a somewhat solitary scholar, for the next two years he was virtually a fugitive. In 1533 he returned to Antwerp, however, and until 1535 lived in the house of the English merchants there, bringing out the revised editions of his New Testament and of the Pentateuch. He was at last betrayed by a supposed friend to the officers of the Emperor, Charles V, and imprisoned in Vilvorde Castle, near Brussels. In a touching letter believed to have been written by him from prison, when winter was approaching, he asks for some warm clothing of his from his former lodgings, a lamp to light his cell in the evening, "for it is wearisome to sit alone in the dark," and his Hebrew books, so that he may continue his translation of the Bible. After a long and trying imprisonment, he was condemned for heresy and on October 6, 1536, was strangled and burned. Foxe records that his last words were: "Lord, open the king of England's eyes!"

FAR REACHING INFLUENCE

Considerable as was the influence of Tyndale upon the thought of his day, it is nothing to that which he has ever since exerted through his translation. Later editors of the English Bible steadily followed his version so far as they possessed it, and his work colors the New Testaments of Coverdale (1535), Rogers (1537), the Great Bible (1539), the Genevan Bible (1560), the Bishops' Bible (1568), and King James (1611). None of these is any more than a cautious revision of Tyndale; he is rightly called the Father of the King James Version, for in nine-tenths of its New Testament his translation is copied; and his stamp remains on the modern revisions of 1881 and 1901. To the familiar forms of the English New Testament Tyndale has contributed not only more than any other man, but more than all others combined. He has shaped the religious vocabulary of the English-speaking world.

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THE PORTER RURAL SCHOOL

Where Education for Intelligence and Godliness Meet

By Paul H. Vieth

IN A MOST fascinating book entitled *New Schools for Old*, Miss Evelyn Dewey has brought to the attention of a nation the magnificent work of one woman in remaking a typical rural community through the school of that community. This is the Porter School District near Kirksville, Missouri, and the woman responsible for the work is Mrs. Marie Turner Harvey. It is a district containing nine square miles of prairie farming land, contiguous with Kirksville, a town of 10,000. The total population of the district numbers 160.

Mrs. Harvey herself says of this school district: "It might have been in the heart of Siberia, so little did the educational center of Kirksville affect it. A shack put up by some jack carpenter and costing six hundred dollars twenty years ago was more hospitable to the tramping fraternity than to the unfortunate eight or ten children compelled to spend eight dreary months therein. Conditions were appalling;

farming practices were poor. It is inconceivable that there could have been such isolation and such extreme individualism so near a good town. There was absolute lack of cooperation, local initiative, and most tragic of all, lack of faith in the possibilities of bringing about a permanent regime of progress."

Such were the conditions in 1912. Into this situation Mrs. Harvey went, and with her dauntless courage, great public spirit, and firm grasp of educational principle, coupled with a wide teaching experience, in the course of a few years produced the Porter School of today. Miss Mabel Carney of Teachers' College, Columbia University, says of it "The Porter School is the best one-teacher school I have ever seen." The school has been turned into a center for the life of the whole community. Boys and girls no longer leave home for a more attractive environment in the city, but find the opportunity for the development of a fullness of life in their own community. A number of the young men have taken courses in the Agricultural Department of the State University and come back as progressive farmers in their own community. There is a flourishing Farmers' Club, an active Woman's Club, a Poultry Club of young people, a Pig Club, a Community Band numbering twenty young men and women, whose work in Adair County is second only to that of the Municipa

of Kirksville. All of this brought
t through the instrumentality of
public school of the district. We
well agree with Miss Dewey in
g in these facts an inspiration
book entitled *New Schools for Old.*

* * * * *

E HEAR a great deal said about
the aim and purpose of the Sun-
school. In most cases this aim is
ed in explanation of what is already
distence. In the Porter community
process was the other way around.
le this splendid educational work
going on, it became increasingly
to Mrs. Harvey and her associates
there was something lacking in the
em of education. A complete educa-
must take account also of the
ious side of life, or, as Professor
arn puts it, education for intelligence
t be matched by education for
liness. Those interested in the
ious education of the children and
th of the Porter District took a care-
look at the situation and realized
one reason these children were not
iving an education in religion was
use of the inconvenient location of
Sunday schools to which they might
Accordingly, it was decided to
nize a Sunday school right in the
rict.

n June 5, 1917 the following petition
circulated: "Because we think
ur highest duty to make opportunity
Christian training for our children
se homes are located so as to make
impracticable to attend regularly
Sunday school already organized,
the undersigned, do hereby re-
tfully petition the Board of Directors
he Porter school to allow us the use
the schoolhouse for the purpose of
ducting therein a nonsectarian com-
nity Sunday school." This petition
ied forty signers and was acted
n favorably by the School Board.

he organization of the Sunday school
done in a manner that bespeaks
spirit of those promoting the enter-
e. The very best leadership was im-
diately sought, and those who assumed
onsibility as officers and teachers
so with a determination to make
r service count. It is interesting to
e the following in a report made at
Adair County Sunday School Con-
tion a month after the school was
nized: "The present corps of teach-
has accepted the call in a spirit of
nility and determination to make all
essary sacrifices to teach by example
ell as by precept." This high stand-
has been consistently maintained
ughout the years the school has
n in operation. In a statement of
for the school we find the following:
ne development of Christian char-
r with all that implies both of com-
nion with God and of service to men."
selection of teachers is not left to
caprice of election by the school.
y are appointed by the Superin-
lent.

LEFT UPPER, MRS. HARVEN RIGHT UPPER, MRS. DARR

BEFORE THE school actually began operation. the question of what literature to use naturally arose. A meeting of the newly elected staff was held, and we note from the minutes that samples of the "Pilgrim Graded Lessons" and the "Scribner Lessons" were available for examination. After due deliberation, the former were chosen. However, this is a school without tradition, and therefore free to choose that which best meets the need as the workers see it. That they have exercised this freedom is attested to by the fact that at the present time the literature used is as follows: University of Chicago Press "Graded Lessons for Primary and Junior" (first class), the "Pilgrim Graded Lessons" for the advanced Junior class, "The Pilgrim Training Course for Teachers" in the Teacher Training Class, and the "Scribner Graded Series" in the Adult Class. It was also decided to use the *Book of Worship*, by Hartshorne, as a Sunday school hymnal, to which later was added the *Hymnal for American Youth.*

The minutes of this same first meeting reveal that it was decided to have the order of service for each Sunday written on the blackboard, with typewritten copies furnished for the superintendent, secretary, pianist, and for file. It was agreed to have a special musical number in the program each Sunday, presented by different members of the school. A careful seating arrangement was also worked out,—all before the first actual session of the school. Nor was this group of enthusiastic officers willing to wait for the literature order to arrive before starting operations, but they decided to begin at once. Thus for the first few Sundays the International Uniform lesson was used, taught from the blackboard. A treatment of this lesson was given in some of the farm papers, making it possible for some of the pupils to prepare beforehand.

It was known from the beginning that this Sunday school would not become large. Yet this was not made an excuse for thorough grading. Of course it is not possible to grade a school of forty-seven as closely as one of three-hundred. We have here a splendid system of grading as adapted to the situation of the rural school. There are just five classes,—one in the Primary Department, two in the Junior Department (first and fourth), a Teacher Training Class for Young People, and an Adult or Parents Class. These departments and grades are maintained distinct, and regular promotions with appropriate exercises advance the pupils from grade to grade. The school is maintained throughout the twelve months of the year. The enrolment last year was forty-seven, with an average attendance of thirty-four. This was an increase of two in average attendance over the previous year. Of the forty-seven enrolled, seventeen are listed in one quarter as not missing a Sunday.

* * * * *

THE PORTER Community Sunday school is self sustaining. The offerings for the past year amounted to $75.00, and the expenditure was $73.92. It is interesting to note that $10 of this was a contribution to the Adair County Sunday School Association. The Porter school has taken a very active part in the Sunday School Association work from the beginning, and the workers attribute a part of the success of the school to the inspiration and help thus received. The best exhibit in the 1923 convention was that of the Porter school. Mrs. Erma Forbes Darr, the secretary-treasurer of the school, and one of the leading spirits in its organization, is at the present serving Adair County as Superintendent of the Children's Division work.

* * * * *

ONE OF the great problems of every rural school is the equipment. Where and how to get proper equipment, and if secured, how to use it to the best advantage are questions which have not received the attention they deserve. The Porter Community School is one of the best equipped rural schools which has come to the writer's attention. This is due partly to the fact that it meets in the building of the splendid Porter public school, partly to the efforts of the Sunday school workers, who know what they want and how to get

and use it. It is worth giving a list of the equipment of this school: Varnished floor, graded seats, piano and victrola, table for the superintendent, graded tables and chairs for the primary children, blackboard, cabinet for materials, permanent pictures, as follows: Pilgrims going to Church, the Angelus, Sir Galahad, American Indian, The Aurora, Horse Fair, George Washington, Bust of Lincoln. In addition to this general equipment, the teachers are individually supplied with Bibles, box for supplies, pencils, crayolas, art paper, and mounting board, besides the general lesson material.

* * * * *

THE PROGRAM of worship is usually a good index of the type of work being done in a school. This being the case, the work of the Porter Community School is highly recommended. Here is a specimen program:

Theme: Gratitude

1. *Processional Hymn:* "Rejoice, Ye Pure in Heart."
   School remains standing after the song while the leader says, "Let us pray."
2. *The Lord's Prayer*, the choir singing the Amen.
   Still standing, the school, then sings, without announcement,
3. *The Doxology.*
   The school is then seated and bowed during the
4. *Sentence by the choir*, sung softly: "The Lord is in His Holy Temple, Let all the earth keep silence before Him."
   The school continues with heads bowed, and the leader says, "Let us pray." Then follows:
5. *The Unison Prayer*, "A Prayer of Gratitude," from *The Book of Worship*, the choir singing the Amen.
6. *Hymn:* "We Plow the Fields and Scatter."
7. *Vocal Solo.*
8. *Class Period.*
   When the school has returned after the lesson, the leader says, "Let us pray." Then follows:
9. *The Leader's Prayer*, the choir singing the Amen.
10. *Recessional Hymn:* "For the Beauty of the Earth."

The prayers are mostly taken from the hymnal or other sources, and read either by the leader or in unison. An unusually high type of prayer is the result. What could be more appropriate for a rural audience of all ages than this prayer of Rauschenbusch's (used March 30, 1918):

O God, we thank thee for this universe, our great home; for its vastness and riches, and for the manifoldness of the life which teems upon it and of which we are a part. We praise thee for the arching sky and the blessed winds, for the driving clouds and the constellations on high. We praise thee for the salt sea and the running water, for the everlasting hills, for the trees, and for the grass under our feet. We thank thee for our senses by which we can see the splendor of the morning, and hear the jubilant songs of love and smell the breath of the springtime. Grant us, we pray thee, a heart wide open to all this joy and beauty, and save our souls from being so steeped in care or so darkened by passion that we pass heedless and unseeing when even the thornbush by the wayside is aflame with the glory of God.

The special days of the year, Mother's Day, Children's Day, Rally Day, etc., are observed in an appropriate manner. Often not much has been made of special days in the rural school, though there is really a much greater interest in them there than in the city, where so many things are going on all the time.

* * * * *

THE PORTER COMMUNITY is not unlike hundreds of other communities throughout the United States. Through the courageous efforts of a real teacher, there has been established here a school which meets the need of rural children. More than that, it has entered the lives of young and old throughout the district in many more ways than lessons and text-books. Like the true teacher that she is, Mrs. Harvey saw that a true education includes instruction in the Bible and religion as well as in the secular branches. Like the true leader that she is, she encouraged the people of the community to go ahead with this enterprise, instead of dominating and carrying it through herself. Thus we have the Porter Sunday school correlated with the Porter public school, and yet in true American spirit distinct from it. In its own way, the Sunday school reflects the high ideals of the Porter public school.

How many school districts are there in America today where the same condition prevails as that in the Porter District ten years ago,—children receiving no religious instruction, and no one particularly concerned about it. Literally thousands. In thousands of others there are struggling rural Sunday schools, laboring under the illusion that no regular and high grade of work can be done in the country. To both of these types of communities the Porter Sunday school offers a challenge. What has been done here can be done elsewhere.

* * * * *

THE PORTER Sunday school is open the year around, and maintains an average attendance well up to the 75% mark. There are hundreds of rural Sunday schools which are closed for a portion of the year because they are under the impression that people will not come to Sunday school in the winter. Similarly, there are hundreds of city Sunday schools which are closed in the summer for the same reason. Often in both of these cases the average attendance for the months that the school is open will not approach near that of 75%. The Porter school says, "It can be done!"

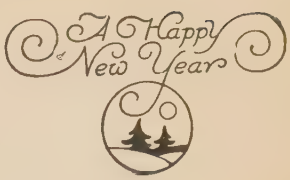
A second notable feature of the Porter school is the care with which the buildings and grounds are kept up. It is a pleasant place to visit. The buildings are painted There are flowers, vines, and shrubs in the yard. There is a neat fence, and a gate which swings on actual hinges. The yard has a lawn of bluegrass, well kept, an inviting place for play. The road in the grounds is well made. There are sanitary toilets, concealed by screens, vines, and shrubs. It is a place where people can come and be happy, as is shown by the faces in the picture. This is all in vivid contrast with the average rural church. Often the weather-beaten church with its unkept grounds is the eyesore of the community. A little effort here would bear rich fruit in the greater success of the Sunday school.

Best of all, the Porter school has demonstrated *that a high degree of efficiency can be attained even in a rural community.* The building is only the average box-car type of schoolhouse, the children are the average red-blooded American rural children, the workers are average men and women of the community. But the building has been arranged to be used to the best advantage. The workers, though they be average in ability and capacity, are trained far beyond the average. They have been kept in their positions long enough to give them a chance to prepare themselves, most of them having served for five or more years. The workers themselves realize the need of preparedness, and have taken advantage of conventions and institutes, teacher training courses, and reading. The school believes in trained leadership to the extent of maintaining a teacher training class for young people. To this, and a great amount of hard work, the success has been due.

The Porter school, in its two aspects—the public day school and the Sunday religious school, is giving to its community the most precious gift which it is possible to give, a new generation, trained in mind and in heart, for communion with God and service to fellowmen.

THE JUNIORS' WORSHIP SERVICE*

By Nan F. Weeks



THEME FOR JANUARY
REVERENCE

First Sunday: Reverence for God

Prelude (Instrumental). "Nachstuck" by Schumann.

Praise Hymn: "Holy, Holy, Holy."

Response

Supt. O come, let us worship and bow down,
Let us kneel before Jehovah, our Maker. (Ps. 95:6)

Dept. For Jehovah is a great God
And a great king above all gods. (Ps. 95:3)

Supt. Thou shalt not take the name of Jehovah thy God in vain. (Ex. 20:7)

All. Know ye that Jehovah, he is God:
It is he that hath made us and we are his. (Ps. 100:3)

Chant (Gloria Patri)
Glory be to the Father,
And to the Son,
And to the Holy Ghost.
As it was in the beginning,
Is now, and ever shall be,
World without end. Amen, Amen.

Hymn "God of Our Fathers Whose Almighty Hand."

Fellowship Service

Recognition of Birthdays, **New Members, Visitors, Church Attendance, Honor Classes. . . .

Announcements

Recognition of World family (Missionary story or song or prayer)

Hymn "O Worship the King"

Offertory Service

Prayer verse (sung or repeated in unison)
We give thee but thine own
Whate'er the gift may be,
All that we have is thine alone,—
A trust, O Lord, from thee. Amen.

Collecting of Offering (by junior ushers)

Prayer

Devotional Service

Hymn "Lord Thy Glory Fills the Heavens"

Scripture Psalm 19.

Response (Sung or repeated softly)
Holy, holy, holy, Lord God of Hosts!
Heaven and earth are full of Thee,
Heaven and earth are praising Thee,
O Lord most high. Amen.

Solo "This is My Father's World"
(Hymnal for American Youth)

Prayer (Lord's Prayer)

Response (preceding lesson study)
Teachers Teach me, O Jehovah, the way of thy statutes,
And I shall keep it unto the end (Ps. 119:33)
Dept. Open thou mine eyes that I may behold wondrous things out of thy law. (Ps. 119:18)

Lesson Study

Hymn Doxology

Closing Prayer

Postlude (Instrumental)

Second Sunday: Reverence for God's Word

Prelude (Instrumental) "J'y Pense" (First Movement) Meyer-Helmund

Praise Hymn Doxology

Response

Supt. Thy word is a lamp unto my feet
And light unto my path. (Ps. 119:105)

Second year classes (Sing or repeat in unison)
Lamp of our feet, whereby we trace
Our path, when apt to stray,
Stream from the fount of heavenly grace,
Brook by the traveler's way.
Beautiful lamp, brightly shine on our way,
Guiding our souls to the mansions of day.

Teachers Teach me, O Jehovah, the way of thy statutes,
And I shall keep it unto the end. (Ps. 119:33)

Thir Year Classes (Sing or repeat)
Lord, grant us all aright to learn
The wisdom it imparts,
And to its heavenly teachings turn,
With simple childlike hearts.
Beautiful lamp, brighty shine on our way,
Guiding our souls to the mansions of day.

All The grass withereth, the flower fadeth; but the word of our God shall stand forever. (Is. 40:8)

Bible Drill

Hymn "Tell Me the Old, Old Story"

Offertory Service

Supt. Let each man do according as he hath purposed in his heart: not grudgingly, or of necessity: for God loveth a cheerful giver. (2 Cor. 9:7)

Collecting of Offering

Response
"All things come of Thee, O Lord
And of Thine own have we given Thee. Amen

Fellowship Service

Recognition of God's World family. (Missionary feature)

Supt. The opening of thy words giveth light. (Ps. 119:130.)

First Year Classes
The whole world was lost in the darkness of sin;
The light of the world is Jesus.
Like sunshine at noonday his glory shines in,
The light of the world is Jesus.

Hymn "We've a Story to Tell to the Nations."

Recognition of Birthdays, New Members, Visitors, Church Attendance, Honor Classes.

Announcements.

Call to Study (Psalm 19:7-14 in unison.)

Prayer

Lesson Study

Hymn "Saviour Again to Thy Dear Name."

Closing Prayer

Postlude (Instrumental.)

Third Sunday: Reverence for God's Day

Prelude (Instrumental) "Melody in F" Rubenstein.

Response

Supt. This is the day which Jehovah hath made.

Dept. We will rejoice and be glad in it. (Ps. 118:24.)

Supt. Remember the Sabbath day to keep it holy. (Ex. 20:8.)

Hymn "Safely through Another Week."

Fellowship Service

Recognition of Birthdays, New Members, Visitors, Church Attendance, Honor Classes.

Announcements.

Missionary feature.

Hymn "O Day of Rest and Gladness

Offertory Service

Supt. Remember the words of the Lord Jesus, that he himself said, It is more blessed to give than to receive. (Acts 20:35.)

*Copyrighted by Nan F. Weeks.

Collection of Offering
Prayer Song (Tune Boylston)
"We give thee but thine own,
Whate'er the gift may be,
All that we have is thine alone,—
A trust, O Lord, from thee.
—Amen.

Devotional Service

Scripture (by classes of different grades.)
Serve Jehovah with gladness. (Ps. 100:2a.)
Utter praise. (Ps. 119:171a.)
No man can serve two masters. (Matt. 6:24a.)
Do all to the glory of God. (1 Cor. 10:31b.)
Acquaint now thyself with him. (Job 22:21.)
Ye ought to help the weak. (Acts 20:35a.)

Poem

The earth is hushed in silence,
It's cares now flee away;
Let all things bow in reverence
On this the Lord's own day.

The bells are sweetly ringing,
Their clear-toned voices say:
"Ye people, come and worship
On this the Lord's own day."

Come all ye thankful people!
Why should our hearts delay
To greet the Lord of heaven,
On this His holy day?
—*Anonymous.*

Prayer.
Hymn: "Holy, Holy, Holy"

Lesson Study

Lord's Prayer
Postlude (Instrumental.)

Fourth Sunday: Reverence for God's House

Prelude (Instrumental) "Lullaby" Schumann.

Call to Worship

Supt. Jehovah is in his holy temple.
Dept. Let all the earth keep silence before him. (Hab. 2:20.)
Supt. Enter into his gates with thanksgiving.
Dept. And into his courts with praise. (Ps. 100:4.)

Hymn "Come Thou Almighty King."

Devotional Service

Scripture: Mark 11:15-18.
Prayer (Thanks for the church, and a request for help as each tries to be reverent in God's house.)
Response: I was glad when they said unto me,
Let us go unto the house of Jehovah. (Ps. 122:1.)
Hymn: "I Love Thy Church, O God."

Offertory Service

Supt. Ascribe unto Jehovah the glory due unto his name,
Bring an offering and come into his courts. (Ps. 96:8.)
Collection of Offering
Prayer

Fellowship Service

Recognition of Birthdays, New Members, Visitors, Church Attendance, Honor Classes.
Announcements
Recognition of our world brothers and sisters. (Missionry feature.)

Hymn "The Church's One Foundation."

Call to Study (Repeated or sung softly)

"Silently now I wait for thee,
Ready, my God, thy will to see,
Open mine eyes, illumine me,
Spirit divine.

Lesson Study

Call to Closing Worship

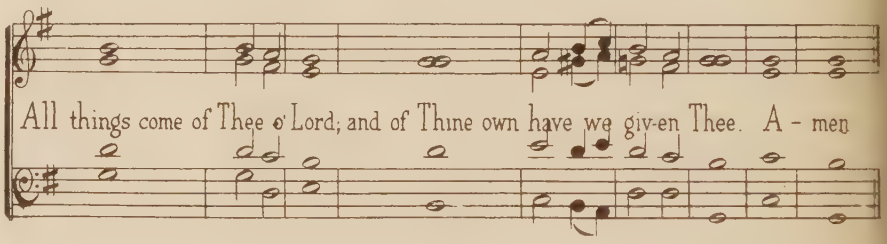
Supt. Blessed are they that dwell in thy house;
They will be still praising thee (Ps. 84:4.)

Closing Hymn "Blest Be the Tie that Binds."

Prayer

Postlude (Instrumental.)

**A Birthday Blessing: Numbers 6: 24-26.



ANNUAL MEETING OF COMMITTEE ON EDUCATION

THE COMMITTEE on Education of the International Council of Religious Education held its annual meeting in Columbus, Ohio, on December 4, 5 and 6. This was the most largely attended meeting that has ever been held, and a very cordial spirit of cooperation and unity prevailed throughout the discussions and actions. Decided progress was made in the development and perfecting of a program of religious education for the Protestant Churches of America. All the actions of the Committee will come before the International Executive Committee in February for final determination. The following officers were elected for the ensuing year:

CHAIRMAN—Harold McAfee Robinson, Board of Christian Education, Presbyterian Church, U. S. A., Philadelphia.

VICE-CHAIRMAN—William E. Chalmers, The American Baptist Publication Society, Philadelphia.

SECRETARY—H. Shelton Smith, Superintendent of Education, International Council of Religious Education, Chicago.

SECTION I—"Principles and Policies." Chairman, Walter S. Athearn, Boston University, Boston.

SECTION II—"Research, Measurements and Statistics." Chairman, W. W. Charters, University of Pittsburgh.

SECTION III—"Materials and Methods of Instruction." Chairman, Luther A. Weigle, Yale University, New Haven.

SECTION IV—"Organization and Administration Agencies." Chairman, Wade Crawford Barclay, Methodist Book Concern, Cincinnati.

SECTION V—"Leadership Training." Chairman, John W. Shackford, General Sunday School Board, Nashville.

MEMBERS AT LARGE ON EXECUTIVE COMMITTEE:

Frederick C. Eiselen, President Garrett Biblical Institute, Evanston, Illinois.

John H. Engle, General Secretary Michigan Council of Religious Education, Lansing, Michigan.

THAT CLASS OF GIRLS

By Elizabeth T. Shrader

O YOU think it would be wicked to lie for a friend—if you almost *had* to?" It was Norma, earnestly zzled,—Norma with the black hair l dancing eyes who had announced bilantly a few minutes before that t had been sent to the office twice it week for mischief making.

Rosalind took up the case. "You , we really had to lie for her. She d it herself first, and we had to say e same thing or we wouldn't have been ral to her. Do you think that's ong?"

"Well, I wouldn't say *wicked*. Tell more."

"It's this way. She told the boys e was a Freshman in high school and e's really only in the eighth grade—cause of sickness. But she couldn't with our bunch at *all* if the boys en suspected she was still in the ades!"

Gertrude broke in. "Oh, but it's rong to lie. She might know they'd id out!"

They were off—Norma, as usual, the lead; Rosalind snapping her wder box and arguing vigorously r her friend. On opposite grounds ere several who staunchly opposed the se,—wholesome, practical Gertrude; gnified Eloise who dressed to perfec-on; Hedwig, recently from a Catholic nvent; Frances with social aspirations; id there were others in our circle—ch a normal high school girl of four-en or fifteen; each as deep a problem personality as the world presents.

It was our discussion on friendship, it we traveled far and wide in the orld of ethics and philosophy. In ose forty-five minutes the girls were ally thinking. On the way home orma said to me, "I wish Esther, he's the girl who did the lying, you ow) could have been here,—it would ve done her good. It helps you to e things differently."

* * * * *

HAT WAS the purpose first, last, and entirely of our discussion group to get below the surface of common-ace trivialities into the heart of our ost deep-seated thoughts and con-ctions—to see things differently. For derneath the shallow display of foolish-ss and superficiality, in the majority high school girls runs a powerful ream of thought with a strong current. it the stream is far beneath, and is not easy to reach down deep enough make an outlet for it and help direct into the best channels.

I knew this when I first sat in the rcle of our Story Telling Class. Be-ath the monotonous droning of myth, fairy tale, or Biblical story came to me the occasional whispers of inattentive listeners: "I went to the best show yesterday," or "Who told you he said that?" or "What *do* you think—" Yes, they were dimly interested in the stories but they could be enthusiastically interested in something else.

I remembered how, a few years ago, I had sat in a Sunday school class and, with the rest, had whispered and gossiped about everything or nothing while the patient teacher was vainly trying to inspire us with the endless journeys and teachings of Paul. And then I remembered going home, four of us, to the shady coolness of my chum's front porch and launching ourselves with energy into heated discussions. And those discussions! Why the Bible was so dull; whether "spooning" paid in the long run; why we were not as popular with the boys as certain other girls; whether Jesus was Divine or simply a great leader (one of our number was a doubter); whether seeking happiness was always selfishness; why reincarnation was not a rather entrancing theory—philosophy, religion, ethics—we approved and condemned with vigor. We really thought! And we often pitied our parents for the stupidly trifling things they seemed always to be talking about—recipes and patterns. On the important questions of life we said, "They don't respect *our* opinions." So we kept them to ourselves. How we would have enjoyed the chance to express our views on a variety of subjects—and how well might those hours in Sunday school have been used!

I remembered all this when I sat in the circle of the Story Telling Class. I thought of the hour of every Sunday that the girls were forced to come and listen to religious educational instruction. And then I thought of that stream of ideas, of puzzles, of doubts, of opinions, only too ready to burst forth once the outlet might be made; and I knew that after three months of story telling that current of real thought was still running far underground.

ONE SUNDAY, after a particularly long drawn out Biblical romance, I made the decision.

"Wait a minute, girls," I said, "I'm going to change the subject a minute. I want to ask you a question. I was reading a book the other day and the author seems to think that girls, when they are alone together, talk mostly about beaus and clothes. What do you think? Is that true?"

They looked surprised. A few energetic "no's" and several reluctant "yeses" came in response. But the face of every girl looked brighter.

"Well, suppose you do talk about them some, what else do you discuss—when there are just two or three of you together?"

"Why, we talk about people—other girls and boys and our teachers," came a hesitant reply.

"We gossip a good deal, I guess," said frank Norma.

"We sometimes talk about whether things are right or wrong. We have a teacher who isn't at all fair—"

"But haven't any of you ever been in trouble, or worried over something so that you didn't know what to do?"

A few nodded their heads.

"Well, what *do* you do, then?"

"Go to your best friend or someone and talk it over."

"How does that help?"

"Why, you get other people's opinions, and then just explaining it helps you to think it out more clearly yourself."

That was the answer I had been after. "That's just exactly it," I said. "This is an idea that came to me. We know each other pretty well by this time, don't we? Why don't we go back in our minds and hunt out all the old problems and puzzles and things that have worried us, or that are worrying us now—about high school and parties and friends—all the ideas and questions we can think of—and bring them here. We can discuss them and get each other's viewpoints. You know, often people can help you to think out things much better than you can alone. Then maybe some of us have poems or verses that have been a help to us and that we would like to share with others. In fact, what would you think of giving up our story work for the time being and having a discussion group on the problems of high school girls?"

"What book will we follow?" asked Gertrude, always practical.

"We'll make our own course," I answered. "We'll take a little while to get all the things we want to talk about down on paper, and then we'll get them arranged in good order—a

complete outline. That will be our text book. And when we get that done we'll begin our discussion taking up one topic each Sunday. We'll just talk about the things you want to, so be thinking them over this week, and next Sunday we'll begin."

* * * * *

WE DID. I was afraid the girls wouldn't open up, but after a few minutes of hesitation the suggestions began to fly in.

"I do think we ought to talk about what you said—clothes and beaus," remarked Norma, "because we think about them quite a lot."

"What should we discuss about them?"

"Well, clothes—whether we should dress so much better than a lot of them can at school; how much we should spend; how we should act toward the ones who don't dress so well; and if we should go around with dowdy looking people and fast girls." Norma was not the only one in the class wearing a fur coat. They were all from wealthy families.

Rosalind was interested in the other line. "I think we should talk about the boys—what kind of boys we should go with, and how they should act, and how we should act with them."

Frances who was planning an art career suggested, "I think we ought to talk about what we are going to do when we are through school—different vocations."

Hedwig, evidently puzzled over her recent shift from a Catholic convent to a Protestant Sunday school changed the drift of thought. "I think we ought to talk about all these different kinds of churches—what they all mean, and why people go to them."

"Why do you come here?" I asked.

"Oh, I come because my folks send me. But I know *they* don't go out of enjoyment. They just go to keep up socially—all their friends go, and they just do it mostly to show off their clothes. I know." She nodded very wisely.

"Have any of the rest of you girls ever wondered about church or religion?"

Norma spoke again, almost shyly. "Why, I sometimes doubt if there is a God at all." And she added hurriedly, "but I wouldn't dare say that at home. They'd think I was terrible. Do you think its wicked to doubt?"

"I think doubt is one of the healthiest symptoms we can develop, and this is just the place for it. We can't promise to solve all our problems but we can at least think them out a little more clearly. What are some others?"

Rosalind continued, "I think our prayers are a question. I don't think they are answered at all, so what's the use of praying? I don't get any good from it."

"Oh, I do!" This was Eloise. "Sometimes when I'm worried or unhappy I pray, and I always feel so refreshed afterwards. But I don't ask for things." The girls looked at her in surprise as she tried to explain herself.

IN THIS way we drifted back and forth, aimlessly to be sure, but whether about prayer or picture shows, each girl was entirely absorbed in the discussion. Toward the end of the hour I asked the girls to recall and state briefly the different topics they wanted to get on the outline of their course so that I might jot them down on paper. This was the order in which they remembered and gave them:

- Prayer
- Vocation
- Ideals
- Religion
  - Ideas of God
  - Comparison of our religion with others
- Friends
  - Influence
  - Choosing
- Dress
- Boys
- Books
- Self-confidence
- Difference of crowd and home ideas
- Happiness
- Onesidedness
- Recreation

QUOTING from Dean Charles R. Brown, of Yale, "The civilization of Central Europe did not go to smash in the summer of 1914, and in those fateful years which followed, for lack of brains. . . . The civilization of that fair and promising section of the earth went to smash for lack of character." Dean Walter S. Athearn, of Boston University, goes on to say in the foreword of his new book, *Character Building in a Democracy*, "with indisputable evidences of the rapid growth of spiritual illiteracy in our own land, and with humiliating reminders of a moral let-down among the masses, as well as in the high places in our national life, it is high time that our fair land be warned lest it, too, 'go to smash for lack of character.' Unless democracy learn how to build those fine ethical qualities which undergird the virtues of their citizens they cannot endure. I have, therefore, selected as the theme for this series of lectures, *Character Building in a Democracy*. The lectures are addressed to laymen whose intelligent cooperation and support must be secured if the Church is to build a great system of religious schools to match the secular schools of the nation. Historical and statistical data, present-day tendencies, problems of administration and control, leadership, support, and other vital matters will be presented in such a manner as will give the average man a general view of the varied tasks that must be performed by the American people if they are to build a Christian citizenship which can sustain our democratic institutions.

—Walter S. Athearn in Character Building in a Democracy. Published by the Macmillan Company, New York.

The next two Sundays we spent organizing and filling out our topics. I suggested that we put those first which were easier to talk about, with the more difficult ones later.

This is the outline as the girls drew it up:

I Recreation
- Sports
- Amusements
  - Number
  - Kind
- Dancing
- Card playing
  - Betting and gambling

II Dress
- Amount to be spent
- Suitability
- Attitudes towards clothes of others

III Books
- Helpful
- Harmful

IV Onesidedness
- Social
- Physical
- Mental
- Moral
- Religious

V Friends (girls)
- Meaning of friendship
- Choosing of friends
- Values received and given
- People outside our clique

VI Friends (boys)
- Popularity with the boys
- Kinds of boys
- Standards of action with the boys
  - Standards that we set
  - Our own standards

VII Self Confidence
- The girl who pushes
- The girl who is too backward
- How get an even balance

VIII Ideals
- Value
- Kind
- How live up to them
- How they change
- Difference of crowd and home

IX Vocations
- Home life
- Careers
- Can we have both

X Religion (in general)
- Why have a religion
- Meaning and origin
- Difference between Catholics and Protestants

XI Religion (personal)
- What does religion mean to us
- Ideas of God, prayer, and the church

XII Happiness
- Is happiness-seeking always selfish
- What is the greatest happiness in life

XIII Summary
- What ideas in our discussion group have been the most helpful

* * * * *

THIS OUTLINE is, plainly, the work of immature girls. It is roughly drawn up, incomplete, not evenly balanced. However it is the

rect result of their suggestions, their sires, their deeper thoughts.

One girl brought in for a class motto an Dyke's verse:

Four things a man must learn to do
he would make his record true:
o think without confusion clearly;
o love his fellow-men sincerely;
o act from honest motives purely;
o trust in God and heaven securely."

was the first point that we under-ned. "To think without confusion learly" was the object of every dis-ussion.

* * * * *

I cannot take up in detail the way in which each topic was handled or the problems met. A few illustrations will be sufficient. I was surprised throughout at the way in which the girls would go to the heart of the problem every time. Even in the discussion on clothes the question was not how to keep in style, but "have we any right to demand silk dresses for graduation when a lot of the girls can't have them?" or "Mary Dean is smart and awfully jolly, but she dresses like an old frump. How are we going to act toward her?" In the discussion on friends we branched off to the girl who lied about her age, and the underlying principles of truth and falsehood were discussed and then applied to this practical case. The subject of ideals led to a description of our ideal social order, the abolishment of war and other evils, the place of the church in these matters, and the responsibility of every individual.

The topics on religion, though I was afraid they might drag, seemed to draw out even more response than the others. Hedwig repeated from memory and with a beautiful interpretation "The Psalm of Life." Norma gave her favorite—"Trees" by Kilmer. Eloise quoted "I Would Be True." But when I asked them why they never stayed to church, (knowing I did not blame them) they answered in a chorus, "Because it doesn't mean anything," "It's so stupid," or "I always go to sleep." Hedwig added, "I don't think it's right to pretend things you don't feel. Most grown people just go to air themselves. They don't care anything about the church." And Gertrude placidly announced, "I stood a Christian Endeavor twice but I'm never going again!" We discussed that day whether religion had to be a matter of form, church attendance, creed, or if it might not be something we could use at all times—a way of living.

Other days we talked of gambling bridge parties, close dancing, evolution and the Bible, the "Idylls of the King," and once we even described our ideas of "after death."

* * * * *

WAS THE discussion group worth while? I can answer that best by quoting a few statements made the last day when I asked the girls to speak of any ideas which had helped them.

Frances said, "I liked the one about war. It made me feel how everybody has a responsibility in trying to do away with it, and it made the church seem more important, too, and not nearly such a bore. I've been twice since then, and it really wasn't half bad."

Rosalind liked the discussion on religion. "Religion never meant anything to me before but going to church and singing a lot of dry hymns and stuff, but it's different now. I think of it lots of times, and once at a party I thought of it as 'my way of living all the time' and it made me change what I was going to do."

The subject of friends meant the most to Norma. She said, "I spent an hour the other day trying to convince Esther to stop lying about her age; and now I often think about whether I am raising or lowering my friends, or whether they are me."

Hedwig said, "I've been trying to widen my circle, you know—get acquainted with some girls outside my bunch, and it's so much fun. And I think I understand a little better about religion now, too."

Frances' answer was, "I don't know which day was the best, but I liked it all. I didn't know a Sunday school class could be so interesting. I wish we could begin and do the whole thing over."

Was the discussion group worth while?

* * * * *

THEY WERE lively, intelligent girls with a society turn of mind, and they were not turned into plaster saints —thank goodness! They had little formal religion about them, and did not care greatly for creed or church.

It is true we were not learning much about the Bible. Neither were we attempting to understand ancient dogma. But if the relations of human and superhuman—if ideas of life and death have a place in theology—these girls were theologians. We were not trying to smother doubt, or to settle everlasting questions with a final answer. We were simply trying to think—to think things out fairly and rationally, and with the aid which comes from interchange of thoughts. When once the attitude of research—the desire to know more—becomes thoroughly established in the minds of the girls, the Bible may be made to them a fascinating field of study. When the wish to accept their responsibilities becomes awakened, the activities of the church, in their broader aspects, may offer them an opportunity to help bring about a better social order.

In the meantime we were learning a little about how to face the problems, material and mental, of high school girls of today. We were reaching the undercurrent of thought. There was not a member who could have recited glibly the journeys and teachings of Paul; but there were several who were going out of the class more able to form worthwhile judgments, "to think without confusion clearly," and to meet and solve the questions of life in terms of a better understanding, and it is hoped under the sway of the ideals of Jesus Christ.

SUNDAY SCHOOLS OF AMERICA AND NEAR EAST RELIEF

By John R. Voris

NEAR EAST RELIEF is better known among the Sunday schools than any other philanthropy. The Sunday schools are the best known and best beloved of all giving constituencies of Near East Relief not only among the workers in America but among the orphaned children in the Near East. American children, led by their teachers and superintendents through their church organizations, have given a larger amount in proportion to their giving power, more continuously, with lower "overhead" cost for collection, and with deeper zest than any other constituency. Sunday school leaders have given more prophetic, freer, more intelligent direction to this work than any other body of leaders. And doubtless both leaders and children will stand by longer than any others—even unto the end of the task. All this is as it ought to be, for, is not the work of Near East relief of special interest to Christian children, dealing as it does with childhood and with unprotected, needy children of Christian martyrs in Bible lands?

THEREFORE let it be realized with pride that the gifts of the Sunday schools of America, averaging possibly a million dollars a year, have very largely determined the continuity and the spirit of the service of Near East Relief, although the total raised by this organization has been more than eighty millions of dollars, and the Sunday school leaders have very largely led the entire church to the support of this cause.

IF THIS task were completed the Sunday schools could rest on their oars and contemplate their work with a sense of peace. But it is not done. The present needs are such as to demand imperatively a full continuance of interest equal to that shown at any time.

MAY THE Sunday school leadership, prophets of this cause, not cease to be its apostles, and indeed continue to be prophets of its larger significance as a means of training the children, creating character and building a leadership for the future.

WHY I GO TO A SUNDAY SCHOOL CONVENTION

The Best Ten Answers

EDITOR: In the October JOURNAL readers were invited to answer the question, *Why I Go to a Sunday School Convention.* It was then announced that the senders of the best ten answers would each receive a book on religious education as a gift from the INTERNATIONAL JOURNAL OF RELIGIOUS EDUCATION, and that the answers would be published, also that other good answers would appear in the JOURNAL. Answers came in from twenty-five states and provinces. Five judges, selected by the Editor, carefully read the replies and have awarded books to the first ten offered herewith. It was thought best also to publish ten other statements. The answers are arranged according to alphabetical sequence of writers' names.

MORRIS L. BAILEY, DES MOINES, IOWA

AFTER MANY months of intensive work and study centered around one class, or at the most, around one school, I feel that my vision has become narrowed, to a certain extent, to that class or that school, and so I gladly attend the Sunday school convention that this vision may be broadened and that I may get a true glimpse of my own work as a part of this great movement, and not a whole movement within itself. Then, too, I go to the convention for the new ideas and new ideals, new methods and new inspirations which can be gained from such gatherings.

* * * * *

VAN B. HALL, SUTTON, W. VA.

TO RECEIVE inspiration and encouragement from association with others engaged in and interested in the work in which I am engaged.

To assist in laying plans for discovering, developing, and training Sunday school workers, and for increasing the efficiency of our Sunday schools.

To ascertain wherein I am inefficient, to learn the latest and best methods of Sunday school work, and to learn how I can become better equipped for work in the Sunday school and in Sunday school organizations.

To help others, and to receive help from them, to make us more effective in our work.

* * * * *

F. HARVEY MORSE, MAPLEWOOD, MISSOURI

1. BECAUSE the convention widens my experience; brings me the best workable ideas from many workers.

2. Because the contact with prominent leaders in religious education gives me a new vision and greater incentive to strive for higher standards.

3. Because there is inspiration in mingling with hundreds of other Sunday school workers.

4. Because, by bringing my workers with me to the convention, I can get over to them certain ideals which might not be as readily accepted from a local leader.

5. Because, I may possible be able to contribute something from my experience to help others.

A. T. NASH, ROSEVILLE, ONTARIO, CANADA

1. THAT I may not grow weary in well-doing. Fellowship with other Christian workers encourages me. As I witness their devotion and enthusiasm, my faith in God, in humanity, and in my task is strengthened.

2. That my vision may be enlarged. There is danger of my becoming local, narrow, and behind the times. To come in contact with representatives of other schools and to sit at the feet of specialists makes me a bigger, better Christian worker.

3. To give to others that which I receive for myself.

* * * * *

BERTHA CURRIER PORTER, EAST LYNN, MASSACHUSETTS

BECAUSE a convention is a focus of all I need, where I can

Get—*The forward movement* in all activities of Church schools from the authorities there assembled, from the exhibits and materials;

The outlook from the experiences of other teachers and officers as shown in their reports and discussions;

The uplift from the addresses of those whom I might not hear in my own Church, community school, or city; and perhaps

Give—a helping hand by sharing my ideas, methods, experiences and discoveries with those who, at the convention, are helping me.

* * * * *

LOUISE STROBECK, EDGEWATER, COLORADO

I GO BECAUSE of the help and inspiration I receive and, having received it, am able to pass some on to those who were unable to attend.

Because I want my work in my own Sunday school to reflect the newest and best in religious education, and so be a greater power for good in my community.

Because the contact with earnest, enthusiastic workers is reflected in me, encouraging, uplifting, broadening.

Because my presence there, attentive and appreciative, may be a help to the leaders who bring the message.

Because, though only one, I am having a part in the greatest movement of the age.

* * * * *

RAY VAUGHAN, ENID, OKLAHOMA

THERE ARE four principal reasons why I attend Sunday school conventions:

First, I attend because of the valuable instruction one receives pertinent to the problems and work of the Sunday school. At the conventions are specialists from the various departments of the Sunday school work who, out of study, experience, and observation, are able to present the best methods for all phases of Bible school work.

Second, I attend because of the splendid fellowship found at these conventions. Here are gathered men and women from all parts of the territory represented by the convention, all interested in a like cause, thus making a fellowship that is fine indeed.

Third, I attend because of the wonderful inspiration produced at these conventions as a result of the addresses,

her features of the program, and the llowship.

Fourth, I attend Sunday school con-entions because they enlarge my vision the task, the opportunities, and the ossibilities of the Bible school as a ighty factor in the development of the est types of manhood and womanhood.

* * * * *

Mrs. Eva Wenger, St. Anne, Illinois

I GO TO a Sunday school convention—district, state, national or world-ide—for six reasons:

1. For fellowship with my co-workers, hose problems are mine.
2. To share common experiences in pecial conferences.
3. To meet great leaders who have pent money, time, and talent for the unday school cause.
4. To be informed through address nd exhibit on what I need to know oncerning my position in the Sunday chool.
5. To receive inspiration for my ask, and to inspire others.
6. To express myself through co-peration and good-will and thus locate

my part in the great Sunday school movement of the world.

* * * * *

S. F. Wenger, St. Anne, Illinois

I ATTEND Sunday school conventions for three primary reasons:

1. For Identification. Christians must be definitely aligned. In an age when secular matters number their supporters by multitudes, we Sunday school folk must also be identified with our cause.

2. For Information. I must be informed that I may inform others. From many minds come sundry thoughts; from numerous fields, various experiences. I will look, and listen, and learn.

3. For Inspiration. Sunday school people should be inspired. "Iron sharpeneth iron." Through meeting others and exchanging ideas there follows an exaltation not to be derived from books, or by facing our tasks alone.

* * * * *

George Whiteside, Thompsonville, Connecticut

1. I GO TO meet the leaders in Sabbath school work and keep in touch with the best methods of conducting the different departments of our school.

2. I go to encourage not only the work of my own school but to keep up a broader outside interest in this great institution of the Church.

3. I go to get acquainted with the best helps in book, magazine or pamphlet form for special class and individual study.

4. I go for the fellowship. The interchange of ideas creates enthusiasm. I have a new interest in the home work which I try to pass on to others.

OTHER GOOD ANSWERS

Grace Hope Davis, Red Cloud, Nebraska

I GO TO a Sunday school convention because I meet people there who are interested in and working in Sunday schools; people trained for the work, with wide experience, new ideas, programs, information and helps in all departments of the Church school. I learn what the rest of the world is doing, get a larger view of the work of the Sunday school, and of life itself. I get encouragement and help to do my own small part in my own little corner.

The very atmosphere and spirit of such a gathering of Christian workers means much to me.

* * * * *

David S. Fry, Newport, Pennsylvania

BECAUSE THE most abiding influence in my mature Christian experience was a Sunday school convention I attended fifteen years ago.

Because of the people—the other delegates and the folks of the convention town—we meet. There is none more alert, more hospitable, in short, more consecrated, anywhere.

Because of the uplift and urge to renewed dedication of one's life to God's service.

Because it is a form of welcome recreation from the humdrum monotony of work-a-day life.

Because the best experts the Cause affords are usually in attendance, ready, from the wealth of their experience and fellowship with the Father, to convey to those who attend the convention that thrill which comes alone from association with those who know.

* * * * *

Mrs. Elizabeth F. Guptill, North Berwick, Maine

1. FOR THE inspiration of large numbers working together to upbuild Christ's Kingdom.

2. For the optimistic view—that of Caleb and Joshua: "Let us go up at once. We are well able."

3. To share with others my successes, and bring home their plans and methods to adapt and put in practice in my school.

4. To bring home to my co-workers all the help and inspiration possible.

5. To get nearer to God—get a clearer vision, and come home reconsecrated to His service, ready to follow His leadership prayerfully, but to use all my own initiative and powers as His co-worker.

* * * * *

Frank L. Hall, Denver, Colorado

FIRST Because I feel the need of the best in Sunday school life and experience in order that I may be qualified to do efficient work.

Second. Everyone, no matter how efficient he may be, needs the help of friendly association and advice in whatever work he does.

Third. There are always those at home who cannot attend such helpful gatherings as usually convene under the direction of our various Councils of Religious Education everywhere.

Is it not a duty we owe to these to bring them the best we can find in our study and in our associations, in order that the Kingdom may prosper?

* * * * *

Mrs. N. W. F. Hall, Oakdale, California

I HUNGER and thirst for deeper understanding, broader knowledge of what a Sunday school is, what place it has in evangelizing the world.

I must know my place in the school, what is expected of me, how much of that I am giving, how much more I could give, what plans, methods, and material will increase my "output."

I go for fellowship with those who love my work, who have my problems to solve. I go for inspiration, enthusiasm, cooperation. I go to give the same, encouragement, helping hand in solving problems, an enthusiastic rallying to the Teacher's, "Go ye."

* * * * *

Marion F. Holman, Fall River, Massachusetts

A SUNDAY SCHOOL worker is engaged in the most important business in the world—the developing of Christian character. He needs adequate preparation for the task and the Sunday school convention helps to give it.

Why do I go to a Sunday school convention?

Because I hope to do better work the coming year than I have in the past.

Because I seek the opportunity to compare plans and ideas with those engaged in a common task.

Because I need the spiritual uplift which comes from such a gathering of workers.

Because "He must upward still and onward,
Who would keep abreast
of truth."

* * * * *

Albert Lundberg, Red Oak, Iowa

I ATTEND because some things I need are given. All my problems cannot be solved there. Absence solves none.

To get inspiration, feel the magnitude and privilege of my task, inadequacy of talents and training alone to fill the need, but the need of God's filling.

To give to faithful workers a "God bless you," to discouraged ones a "carry on," and perhaps give suggestions on someone's problems.

Because I care not to be thus accused by my class: "Teacher, why neglect to go, that you might be better fit to teach us?"

Because I believe I can better meet the searching "eye of eyes" because I attend.

Louise Madison, East Greenwich, Rhode Island

1. FOR THE Christian fellowship found at each gathering and the interchange of ideas resulting from personal contact with other local, state, and national workers.

2. For the inspiration and new vision for a greater service to my Church school, which comes by learning new ideas and new methods for all departments of Church school work.

3. Because I feel it my duty and privilege to learn how I can best give the knowledge of the Bible and its teachings to the members of my school, in order that they may be won to Christ and trained for real Christian service.

* * * * *

James McMurtry, Limerick, Saskatchewan, Canada

A PROVINCIAL Sunday School Convention is to be held in Weyburn on November 13-14, at which I expect to be present.

Why should I attend such a gathering? Well, for three reasons.

First, because I feel that I owe it to those who call the convention and make all arrangements for a successful convention.

Second, because I feel that I owe it to my local associates in the Sunday school to keep them informed, as their Pastor, concerning the latest and most approved methods in the conduct of the work of religious education.

Third, Because I feel that I owe it to myself as a worker within the sphere covered by such a convention to glean whatever inspiration and help there is to be gathered from attending a convention of this kind.

* * * * *

Joseph G. Trieber, Elkins, West Virginia

I GO TO a Sunday school convention to get profitable ideas from others to guide me in my future work; to get inspiration for higher ideals, with a view of striving towards these same ideals, and whereby I may be able to help humanity to a higher plane of moral and religious standing; to broaden my own mind along lines of religious education by listening to the experiences of those who have tried and won, and those who are striving to help instill in the hearts and minds of all ages the spirit of sacrifice, unselfishness, higher citizenship and, above all, the spirit of the living Christ.

THE TECHNIQUE OF WORKING WITH YOUNG PEOPLE IN RELIGIOUS EDUCATION

By Frank A. Shults

Success in working with young people in religious education consists quite largely in being successful in getting the young people to work with each other. No other age group in a church is so indifferent and unresponsive to an attempt to do things *for* them.

Leadership: A Life for Others

THE PERSON who can discover and utilize the capacity of young people to do things for themselves and for their fellows is the leader who is needed in young people's work. This leader must draw out and develop the young people along three lines: *First,* he must awaken dormant and nascent interests. From their intense individualism, he must help them to find their place in society. He must arouse in them an intelligent appreciation of the life purposes and problems of other young people. Until they can think of society as other than and different from their own social clique or gang, young people are not prepared for the work of adulthood.

Second, the leader must quicken in young people a feeling of responsibility for one another. They must realize that they usually rise or fall together, and that each one influences all his fellows. They must be led to feel that their success in life will depend in large measure upon their sharing common ideals and burdens, and that each one must be concerned with the welfare of the whole group.

Third, the leader must inspire young people with a willingness to help and serve one another. None may be allowed to think that he can ride along to success upon a wave or current of the general progress of the times. Each must make his contribution to the four-fold development of life in his own group and in society in general. The privilege of service is a fundamental conception that every leader must work into the character and conduct of his young people.

To learn to think individually about common problems and tasks, to share in the best feelings and attitudes of the group, and to act in harmony and cooperation with others for the good of all, these constitute a preparation for moral living. The adult leader has the opportunity of leading his young people out into a life of consideration and service for others; and in considering others, the young people come to understand themselves.

Coaching: The Use of Organization

YOUNG PEOPLE ordinarily resent a show of authority. They may for a time bow before their master, but the reaction is likely to be disastrous. A worker with young people can do far more by organization, thus allowing them to govern themselves and be largely self-directing in their activities.

According to the size of the group, ne young people's organization in a hurch should include the class, the epartment, and the division. The maller unit is usually the earliest rganized and the most important. he departmental and divisional organzations head up after the class organzation. These are necessary to provide he opportunity for self-development nd self-expression. The young people, ike those of all ages, learn a great deal y doing.

They will need help in setting up the machinery of organization. Experience s one way of learning; but it is expensive. Here is where the coach is needed. He must not presume to lay down an organization and ask them to accept t just as it is; he must permit them to *hink* for themselves, to *arrive* at their own conclusions, and to *act* on their own judgment. But a wise coach will be on guard to steady the organization with suggestions and counsel. Often he will need only to advise caution or delay. As a rule the young people can be trusted to arrive at sound conclusions if they know the facts of the situation; and a minimum of unasked counsel is better than continual advice.

The coach must give leadership an opportunity to arise and develop among young people. They must even be allowed the privilege of making mistakes. But he must always be at hand to explain and help and occasionally, to show the best way to an end.

Teaching: The Study Group

THE WORKER with young people in religious education should be a trained teacher. A real teacher will use more than one method of teaching, and he will seize every opportunity to teach both in and out of the classroom.

The teacher will not teach by any authority of right or of official position. It is only by the possession of two qualifications that he has a right to teach young people: superior knowledge through study, and experience due to practice and maturity. With adequate knowledge and experience he may teach a class if he is asked; but whether he stands before a class or not he will never forget that he is their teacher.

The successful worker with young people should be leader, coach, and teacher. Experience in all three are necessary in any adequate technique of working with young people in religious education.

WORLD'S SUNDAY SCHOOL ASSOCIATION

By Samuel D. Price

NINETY-FOUR Daily Vacation Bible Schools were held in fifty-six towns and villages in Korea last summer. The enrolment was 11,000 and these were cared for by 881 teachers. Already plans are under way to greatly enlarge the number of schools during the summer of 1925. Rev. J. G. Holdcroft, D. D., Secretary of the Korea Sunday School Association, stated recently, "Next summer we hope to sweep the country with these schools."

Teacher Training Work Developing in Argentine

A TRAINED teacher is essential everywhere and practical methods to accomplish this have been developed in every country where the World's Sunday School Association has field secretaries. For a number of years an annual course of lectures for Sunday school teachers has been given in Buenos Aires, Argentina, under the general direction of Rev. Geo. P. Howard, Field Representative of the World's Association. The colder season of the year in Argentina comes in August and September and that is the time when the teacher training institutes are held. Of the 130 people who attended the last course, certificates were given to 110 who presented satisfactory examination papers. Only two absences were allowed to any student.

The Third National Sunday School Convention of the Argentina Association was held in October. The Second Year Beginners' Graded Lessons, in Spanish, have recently come from the press. Margaret Slattery's *The Girl in Her Teens* has been translated under the title "Neustras Ninas."

First Hand Lessons in China

ONE OF THE greatest needs in connection with Sunday school work on the foreign mission field is to have lessons which are prepared from the standpoint of the pupils of that particular country or race group. Until this can be accomplished, recourse is had to translations of lessons used in another country.

The China Sunday School Union reverses the usual translation method. There the lessons are first written in Chinese and meet the needs by being prepared from a knowledge of the mind of the children and youth in China. Then, to be available for those who must have the lessons in English, the studies are translated from the Chinese into English. Particular attention is paid to the applications of the truths that are involved and problem questions are presented which relate the lives of the individual students to the principles then under consideration.

Sunday School Plans in Korea

SUNDAY SCHOOL Teachers' Consecration Conferences is the special objective of the Korea Sunday School Association for the present year. They have had the habit for a number of years of majoring on just one thing and pressing hard for specific results during the year. For four years a series of aims have engaged the attention of all Christians in Korea. As a part of the result, nearly 5,000 new teachers have been secured. Most of these are young men and women. It was felt that the best thing which could happen for the spiritual life of the whole church would be for this splendid host of young people to truly consecrate themselves to their work, understanding the real aim of it and dedicating themselves to accomplish it.

Syria Sunday School Union

TO INDICATE something of the valuable information in the report of the Glasgow Convention, entitled *Sunday School and the Healing of the Nations*, a portion of the statement made at the Convention by Rev. George H. Scherer, Secretary for Syria, is given. The report can be purchsaed from the World's Sunday School Association, 216 Metropolitan Tower, New York, and the price is $2.00, postpaid. Glimpses from twenty-nine other fields are included in the report of over 350 pages

"The Syria Sunday School Union was organized in July, 1923, with an Executive Committee known as the Joint Sunday School Committee of Syria. The membership is composed of four missionaries selected by the United Missionary Conference of Syria and Palestine from Syrians selected by the Syrian Sunday School Convention in triennial session, together with the Field Secretary of the World's Association. The committee meets twice annually, and is charged with the supervision of Sunday school work in the whole of Syria. While it has only advisory power, it is officially and actually representative of all evangelical work in Syria and its influence is accordingly great.

"The field of the committee is limited technically to Syria under the French mandate, but its close relationship to the World's Association Field Secretary, whose field includes Palestine and Mesopotamia, widens the scope of its actual operations considerably. Correspondence is conducted and literature distributed, not alone in Syria, but in Palestine, Mesopotamia, and sections of Asia.

"The whole field of Syria has been divided into twenty-seven districts, each with its own field secretary. Frequent district conferences are held, and conventions representing larger areas at least once in three years.

PRIMARY PROGRAMS

For January

By Mrs. Otis Calvin

TO PRIMARY workers, January is the one month of all the year which seems to stand out by itself. To be sure, New Year's Day comes as a special day this month but means little to a Primary child.

On account of increasing cold and storms and the tendency to sickness, attendance decreases, children are irregular, and because of this, interest lags. We must also remember that during this month we get the reaction of the holiday reason, with its freedom from school, unusual indulgence in food and play, irregularities as to bed time and daily duties.

To make sure that our children are on time the first Sunday in January, send to each a letter or card with the face of a clock drawn upon it, hand pointing to nine-thirty, with this line written below or at the side: "Sunday school is fine, come at half past nine."

There is little of the out-of-doors which we can bring into our room at this season, and the mere mention of snow, to many, means a good slide down the hill, building of snow men, snow forts, or perhaps a battle with snowballs. This thought comes to our Primary child rather than the thought of God's gift of snow forming a blanket to protect seeds, bulbs and roots that we might enjoy their beauty next spring; or the protection of wheat that we might have our daily bread.

Because of these conditions it is important that the January programs be planned with care and with an appeal to the interest of the children.

Decoration of Rooms

IF YOU used the white and silver decorations for December leave these up during January, adding to this seasonal pictures, showing the beauties of a snow-covered world, pictures of birds feeding, pictures showing kindness to winter birds and animals, also those of children across the sea. Our room would not be complete without the picture of Jesus surrounded with children of other lands. A birthday calendar and illustrated songs will add to the attractiveness of the room.

PRE-SESSION WORK

Learning a new song.

Making of scrap books of "Our Friends." Let the children bring pictures of animals and birds, each one containing a story of God's protecting care. These books are to be kept in the Department for future use.

BUILDING THE PROGRAM

Theme for January: Helpfulness and Neighborliness

January is not a crowded month so a splendid opportunity is afforded for special missionary programs.

FIRST SUNDAY

Theme: Helpfulness in the Home

Service of Worship

Quiet Music, "Sunday Morning," Number 157, *Songs for Little People*

Call to Worship

Superintendent: "This is the day which the Lord hath made; We will rejoice and be glad in it."

Response (by children)

"This is God's House and He is here today. He hears each song of praise we sing and listens when we pray."

Number 8—*Songs for Little People*

Hymn "Father in Heaven"

Number 1, *Songs for Little People*

Prayer (by Superintendent)

For God's protecting care during past week. For rest and sleep during the nights. For our food and warm clothing. For God's House and His love for us.

Prayer Song "Morning Hymn"

Number 2, *Songs for Little People*

Hymn "Winter Hymn"

Number 108, *Songs for Little People*

Offering Service

Response

Supt. We have been thinking and talking the past few Sundays about God's great gift to the world. What Bible verse tells us of His great love for us?

Dept. "For God so loved the world that he gave His only begotten Son."

Supt. "What did Jesus say about giving?"

Dept. "Freely ye have received, freely give."

Supt. "What kind of giver does God love?"

Dept. "God loveth a cheerful giver."

The Offering

Offering Song or Repeating of Verse

Number 59, *Children's Praise*, No. 2

"Father accept this gift we bring
Bless it what e'er it be,
Hear Thou our prayer, teach us to share
All that we have with Thee. Amen"

First Lesson Period

Assembly Period

Birthday Service

Greetings

"Birthday greetings we bring you
Birthday greetings today
May the Father in Heaven
Bless and keep you alway."

Melodies.

Prayer

"We thank Thee, Heavenly Father, for all the loving care that Thou has given (child's name) at home, and everywhere for (0) years Thou has guarded him (or her) on this, and every day Amen"

Record

Placing seal on calendar

Welcome Song, Carols—for visitors and returned or new pupils.

Special Feature

Conversation on pictures showing helpfulness in the home, (Magazines will supply these), bringing out the thought that father earns the money with which to buy food that mother prepares, and the materials out of which mother makes warm clothing.

Suggested Stories

"Loving Mother" by Gertrude Mc-

Music in Primary Department

CHILDREN are entitled to the best that is possible. Some young woman in the community who can play well can put her talent to no higher use than as the pianist for the Primary Department. Not that she may make the occasion a time for a display of her talent; but that the simple musical selections chosen may be played *well.*

The writer has in mind, however, many churches where musical talent is limited, and where the Primary Department may be last on the list to be supplied with a pianist. To all such superintendents who must face this problem, it is urged that the one who shall play the hymns be given the list beforehand for practise, so that there may be correct and careful playing for the worship period.

Children will always be found responsive to good music well played and will reward all efforts in their behalf by their own efforts in song.

—Mary Kirkpatrick Berg in Primary Story Worship Programs. Published by George H. Doran Company, New York.

Greevy *Pilgrim Teacher*, January, 1924
"What Bradley Owed," *Children's Story Sermons*, Kerr. *Pilgrim Teacher* November, 1920. *Pilgrim Teacher*, July, 1922.

ymn "A Child's Thanks"
Number 144, *Songs for Little People*

econd Lesson Period

losing Service
Recitation of the three Bible verses for the day
Announcements
Hymn "A Prayer" Melodies
"Father hear Thy little children
While to Thee we pray
Asking for Thy loving blessing
On this day. Amen"

SECOND SUNDAY

heme: Helpfulness to Others in Our Community

ervice of Worship

Quiet Music (same as First Sunday)

Call to Worship (same as First Sunday)

Hymn "Praise Him, Praise Him" Number 6, *Songs for Little People*

Prayer (by Superintendent)
For our playmates who live near us.
For our playmates at school.
For our playmates at Sunday school.
For the boys and girls of other lands who live in our town, whom Jesus loves as He loves us.

Prayer Song "Jesus Friend of Little Children" Number 52, *Songs for Little People*

First Lesson Period

Assembly

Birthday Service
(Same as First Sunday)

Special Feature
Conversation on children of other nationalities we know at school

Suggested Stories "The Little Boy with the Fur Cap" *Pilgrim Teacher*, August, 1920
"Dago the Dunce" *Pilgrim Teacher*, August, 1920

Response
Supt. "We want to say some verses which we have learned that will help us promise our heavenly Father that we will be kind and helpful to those who live near us or go to school with us."
Dept. "This is my commandment, that ye love one another."
"Be ye kind one to another."
"Forget not to show love unto strangers."
"Let us love one another."
"Thou shalt love they neighbor as thyself."
"Even a child maketh himself known by his doings."

Second Lesson Period

Closing
(Same as First Sunday)

THIRD SUNDAY

Theme: Helpfulness to those in Hospitals, Children's Homes, and Homes for the Aged

Service of Worship

Quiet Music "Lord of the Sunlight" Number 35, *Songs for Little People*

Call to Worship
"The Lord is in His holy temple. Let all the earth keep silence before Him."

Response (by Dept.)

Hymn "This is God's House" Number 8, *Songs for Little People*

Hymn "He Cares for Me" Number 12, *Songs for Little People*

Prayer Get expression from children as to things for which they are thankful:
Let them repeat by sentence after Superintendent
Prayer response—Chorus of "Can a little child like me thank the Father fittingly?"

Song "Snow" (if there is snow) Melodies
"Soft flakes of snow like feathers blow
God giveth snow like wool;
Keeping seeds warm from cold and harm
God giveth snow like wool"

THE TEACHING unit is a single dynamic, basic, spiritual truth or principle, or generalization, embedded in lesson materials that is interesting to the student, that assists him in meeting some life situations, and that develops in him attitudes and ideals as factors in life-controls. Religious education is the making of religious values real, attractive, and effective in life, through skillful use of teaching units.
—H. E. Tralle in Dynamics of Teaching. George H. Doran Company, New York.

Offering Services
(Same as First Sunday)

First Lesson Period

Assembly

Birthday (Same as First Sunday)

Special Feature

Conversation on those in hospitals and homes and what we can do to make them happy. Suggest that fruit or home-made cookies be brought the following Sunday to be taken to a Children's Ward. Or plan to take a class or all of Department to one of these places to sing songs, recite Bible verses and tell Bible stories.

In not all communities will be found hospitals and Children's Homes, but this need not interfere with working out the thought of helpfulness, for every town and hamlet has its shut-ins.

Second Lesson Period

Closing
(Same as First Sunday)

FOURTH SUNDAY

Theme: Helpfulness to Children In Other Lands

Service of Worship

Quiet Music "We give Thee but Thine Own" Number 88, *Songs for Little People*

Call to Worship

Supt. "I was glad when they said unto me, Let us go into the house of the Lord."

Dept. "Enter into His gates with thanksgiving and into His courts with praise."

Hymn "Tell me the Story of Jesus"
"I want to hear of Him helping
The sick and blind
And I will try to be like Him
Loving and kind
One of His helpers, yes, I will be,
Faithful and loyal, always as He."
—Words by Mrs. W. A. Tholen, Nashville, Tennessee

Prayer Using children's responses

Song "Winter Hymn"

Offering Service
Repeat Bible verses on giving Offering
Song "Offering Hymn" Number 90, *Songs for Little People*

First Lesson Period

Assembly Period

Birthday and Welcome Service
(Same as First Sunday)

Special Feature

Talk of the things which America receives from foreign countries.

Toys	Cocoa	Bananas
Furniture	Fancywork	Silverware
Rice	Dolls	Hammers
Spice	Limes	Saw
Tea	Dates	Chinaware

We send missionaries to tell their people of the love of Jesus.

Song (*Tune, "Tramp, tramp, tramp"*)
"Jesus loves the little children.
He has told us in His word.
Black and yellow, brown and white
All are precious in His sight.
Jesus loves the little children of the world."

Follow this with "A Whisper Song." If time permits, tell the beautiful story, "How the artist forgot the four colors," *Margaret T. Applegarth in Missionary Stories for The Little Folks*

Hymn "A Prayer to Jesus" Number 146, *Songs for Little People*

Second Class Period

Closing Service

Bible verses

Song (Tune, "Evening Hymn," Number 36, *Songs for Little People*
"Heavenly Father, help me
All the long week through
Keep me safe from danger
Show me what to do. Amen."
—Words by Mrs. Frank Keena, Kansas City, Missouri.

"GO-GETTER" PLANS OF ADULT BIBLE CLASSES

REPORTED BY H. W. BECKER, MISSOURI

Setting A Goal

THE MEN'S Bible Class of the Baptist Church, Clinton, Missouri, built up its average attendance from 25 to 91 by holding up "Every Month Better," as their goal in attendance. They determined that the total attendance for the month should never be lower than the one before, but rather that there should be at least a small increase. At the close of the month a little bulletin was issued giving the attendance for every month since the class began. (The class was two years old when the writer visited it). The report showed a steady increase. One month the secretary noted on the third Sunday that the month would show a decrease unless the attendance should reach 150 the next Sunday. The vacation season was on and it was no small task to reach 150 men when only about 75 had been attending. But it would never do to break the "unbroken record" of the past two years! So strong was the pulling power of the goal that the next Sunday showed an attendance of 176.

Taking Them By Storm

IT WORKED. The membership committee of an adult class of one of the large St. Louis churches prepared carefully a list of prospective members. From this list they selected a small number for each week, soliciting them by telephone. Mr. A. called prospect No. 1 at 7:00 o'clock, inviting him to come next Sunday to the Bible Class. At 7:15 o'clock, Mr. B. called to extend an invitation. At 7:30 the phone rang, and this time it was Mr. C. that urged him to come. At 7:45, Mr. D. called. By this time prospect No. 1 was thoroughly convinced that he ought to be present the next Sunday at the meeting of the class. "All right, I'll be there," he said.

"Thank you," said Mr. D." I'll have Mr. Brown call for you with his machine." And the phone didn't ring any more that evening.

The chairman of the committee reports that they very seldom fail to "land a sale." As a variation to the above method, the calling was done once each evening during the week.

The Four Square Campaign

THE GREATEST results I have witnessed in this state came from the Four Square Campaign. This campaign is in some respects a contest but without the objectionable features of the ordinary contest. The small class can compete with the larger one, for credits are awarded on the percentage basis. The idea, received from the International Sunday School Association a few years ago, was modified to fit our needs, as follows:

Enrollment, (increase of) 1%, credit 5 points.

Attendance, first 60% gave 20 points, for additional 1%, credit 2 points.

Bible Study, 1%, credit 1 point.

Church (a) attendance, 1%, credit 3 points. (b) membership, increase 1%, credit 10 points.

We found that this campaign provided a program of work, and that a new member became a liability unless he were used in every part of the program. To the person who would go wild over mere enrollment there was an automatic check. Actual credit was lost by enrolling a man who did not stick for the six or eight weeks of the campaign.

While this campaign can be worked with one class against one other, we found the greatest results in a community campaign, one community against another one of similar strength. For example, Hannibal competed with Sedalia. Each city gained about 100% in enrollment, though that was perhaps incidental only to the other real gains. Among 700 classes (from all parts of the state) that reported one spring to the state office the gains were as follows:

Enrollment, 50%

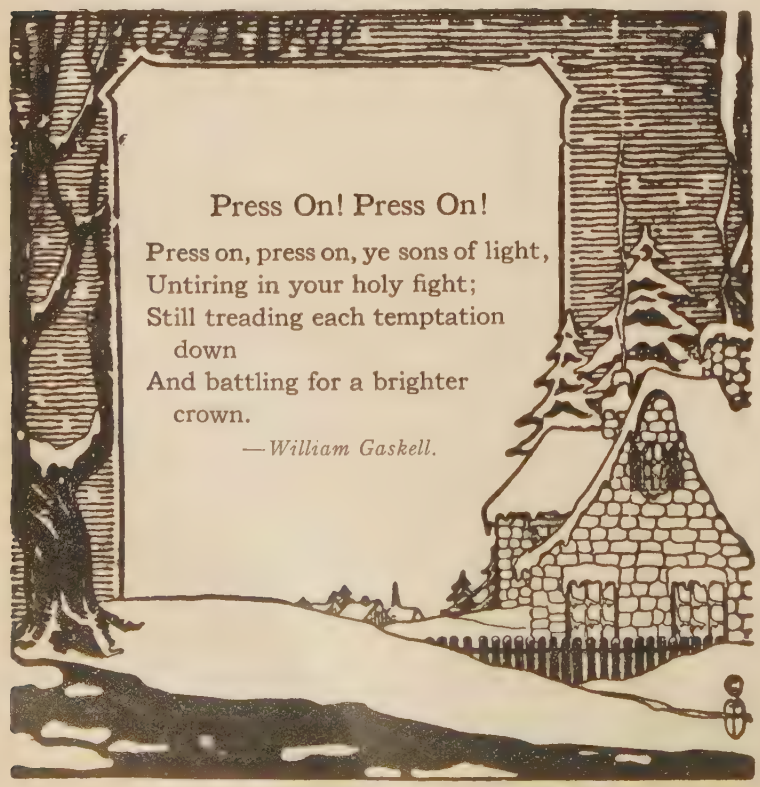
Attendance, 83%

Bible Study, 63%

Church, (a) attendance 56%

(b) membership—Reports incomplete.

A questionnaire sent out six weeks after close of campaign revealed that about 90% of the classes had experienced no slump at all.


Press On! Press On!
Press on, press on, ye sons of light,
Untiring in your holy fight;
Still treading each temptation down
And battling for a brighter crown.
—William Gaskell.

They Had the Blues

ONE SUNDAY morning the President of the L. F. S. class of the Delmar Avenue Baptist Church stood before the class wearing a blue button. He passed round to the members of the class blue buttons such as he was wearing.

"We all have the 'blues' this morning," said he; "we all have the 'blues' because we have not brought in a new member for three months. I propose that we all wear these buttons until we change that condition."

The members of the class agreed to do so. Each one agreed to wear the blue button until he could bring a new member. Upon bringing a new member he was to be given a white button. It was not long until every man had exchanged his blue button for a white one.

"Be a Pal"

THE BUSINESS Men's Class of the First Baptist Church of Kansas City has a unique plan for reaching prospective members and of making them feel at

home after they come in. Every man has his "Pal." He visits this pal, he calls him over the phone to make sure that he expects to come to class on Sunday morning, and if he fails at all to be there, he looks him up, and tells him about the good time they had, and how much they missed him; in other words, he accepts this fellow as a real pal. Their slogan is "Be a Pal."

REPORTED BY BERT E. SMITH, ILLINOIS

Cooperation

THE CITY of Rochester, New York, has organized a Protestant Federation of Men's Bible Classes. This form of cooperation has put the Bible class movement in greater favor in the city, has increased the efficiency of the individual classes, and has made the Bible classes a powerful factor for good in civic and community life. The concerted support of Protestant men can thus be given to any worthy cause that may be set forth by the churches or the city. The Federation has its various ways of keeping the classes working together throughout the year and then holds a great Sunday afternoon mass meeting of Bible Class men, usually attended by fifteen hundred men or more. Sometimes the gathering is preceded by a Bible Class parade. Reports are presented, and some well-known speaker addresses the body on some phases of Bible class work.

Rotation of Teachers

ONE ORGANIZED women's class is making headway in solving the baffling teacher problem. They have not succeeded in securing someone who might be considered the permanent teacher. Rather than have the class go to pieces, they decided to appoint a teacher committee to provide someone each Sunday who would lead them in the study of the lesson. They are now working on the "rotation of teacher" plan. Some member of the class is chosen to teach for four Sundays and then somebody else takes over the task and teaches for another month. This method is followed throughout the year and a dozen teachers or more each year get some experience in teaching. In a well organized class this plan may be made very effective. It seems to have several good results. *First*, the temporary teacher is very apt to make a careful preparation. *Second*, the plan helps to discover and train teachers. *Third*, capable women are willing to take their turn at teaching who would not assume permanent responsibility.

Improving Home Life

A MEN'S BIBLE Class decided that the only way to cause the men of the church to take an interest in the class was to make the class a means of service to the community. The men decided to lead a movement to improve the home life of the community and especially of the homes represented in the Church membership. They first made a study of home conditions and then set out to create an atmosphere and to find methods that would make them better. They selected a large committee of the best qualified men and called in a specialist to instruct them on how to answer questions that might be asked, some of the problems of parent life, books and leaflet material, etc. Then they organized an every family visitation with the encouragement of religious practice in the home as the only aim. Almost every family agreed to make the home a more effective religious institution. The plan resulted in a great spiritual uplift in every department of Church life and in itself brought scores of men into the class.

Increasing Membership

A MEN'S BIBLE Class desiring to increase its membership adopted the slogan "Every man get a man." The names of all members were posted before the class and a cross was placed after the name of each man when he had won his man. The man who succeeded, instead of going after another man to his own credit, went to the man who was not working, told him the goal that the class was trying to reach, and offered to help him get his man. Then together they went after another man to be credited to the man who had not succeeded. This usually had the double result of bringing an outsider into the class and of interesting an "insider" who had been inactive. The class doubled its membership three different times in sixteen months.

A HOUSE TO HOUSE VISITATION WILL PUT THE *INTERNATIONAL JOURNAL* INTO THE HOMES OF ALL CHURCH SCHOOL WORKERS

REPORTED BY C. W. DeMILLE, ONTARIO

It Did Not "Happen"

IT CANNOT be done. Of course, it would be a fine thing, but well, it simply cannot be done in this town."

This was the introduction to one of the best Bible classes with which the writer has ever been associated.

The situation stood: A railroad town of fourteen hundred, four men in the Sunday school, thirty-five or maybe forty men (if the weather was right) in the congregation. General lack of interest in things religious.

Nine men were visited singly and each was asked if he would attend a meeting to consider organizing some kind of men's class for the church. Public announcement was made, so no one would be slighted, and at the meeting eight men appeared. The ninth was out of town on his "run." We considered the whole situation. A men's class or club was needed and we should make a serious effort to get something going. Then, should we organize, and when?

Those eight said, "let us organize and do it now." After some more talk every man promised to abide by the decision of the majority. In eight months our class numbered 125. The plan was simple. Start with a small number of interested, handpicked men, but start, and then keep on moving, and also it must be "our" class.

Increasing Attendance

ONE SUNDAY, shortly after organizing, I asked the men if I might announce that while we would welcome any man, no one need feel obligated till some one had put a hand on his shoulder and invited him to come. The class recognized it as a challenge to earnest survey and cultivation. They considered it seriously and in the end said "yes, make that announcement, but you bet we must wade in."

The next service I stated it to the congregation quite clearly and its effect was at once apparent. How those men did work! For about a month the roll was called and the men answered by a number, thus reporting the number of men they had invited to the class during the week previous. If any had not asked another he merely said "present." The attendance grew very rapidly.

Short Term Committees

AN OLD GERMAN once asked if he spoke English said, "Ya, but not too much." That is about the attitude of the majority of men to most forms of class activity—some activities, but not too much. So we followed the practice of having ours "short term." There were no standing committees. An elected chairman, selected a committee for a task and when it reported the committee was disbanded. One week night at our business-discussion-social evening, we considered "what needs to be done around our church?" Some were quite free to say, "This thing ought to have been done long ago." The fellow who said that made a first class man on the committee to get that very thing done.

Busy Members

REMEMBER IT WAS a small town church. That class built steps and partitions and fences, cleaned the yard, cleaned and repaired the shed, fixed the bell, levelled the lawn, etc., etc., and by those things tied themselves up intimately with the whole church program.

Bible Students

NO BUSINESS was allowed to crowd out Bible study. The men objected if it threatened. The plan followed was very largely discussion. Fullest possible participation was sought and planned for. The endeavor was to stir memory and inspire by building on the knowledge acquired, it may be, in early life, and the men enjoyed it and talked till they surprised themselves. It was sometimes hard to steer things. But it did seem better that they should go wrong than not go at all, for when they were going they could be and were switched.

Followers of Christ

SOME ONE MAY ask, in fact, we were frequently asked, if the attendance and activities were reflected in spiritual growth. Just one instance. One morning as I went into the class room a fellow whispered over my shoulder, "Bill's ready to make his decision today. Give him a chance." The lesson lent itself to such a course, and while the worship period was in progress I prayed. When called on to introduce the lesson (for they called me leader, not teacher) the introduction was easily used to give a simple, human "chummy" chance to the fellows to declare themselves as disciples of Jesus. There was no urging, but one after another of the men got up and every one spoke and took his stand like a soldier. These are only a few of many incidents in the record of the class.

It can be done. But it does not "happen." If two or three men are willing to pay the price, it can be done in a thousand communities, little and big, city, town, and country. But it will cost. Surely folk and the Kingdom of God are worth it.

REPORTED BY C. A. BROWN, NEW JERSEY

Reaching Large Numbers

WHAT IS probably the largest Bible class in New Jersey is the class taught by Rev. Lester A. Clee affiliated with the Baptist Church of Rutherford, N. J., which meets in High School auditorium every Sunday morning. On Easter Sunday of 1924 the attendance was over 900. This number has been reached on several occasions since. On Easter Sunday there were 237 automobiles parked around the High School building during class session.

A Small Class With a Big Program

THE MEN'S BIBLE Class of the First Presbyterian Church of Roselle, N. J., has an average attendance of 18

"I TELL YOU WE MUST GET HIM FOR OUR CLASS"

for the first six months and 32 for the last six months. This class has held its members by presenting a program of interest to the Church of which it is a part. They take charge of meetings of the Church, pay expenses of the young people to the summer school, and furnished a reading room in the basement of the Church. This class also fathers the Boy Scouts of the Church.

They helped in a survey of the city and are aiding an experienced Hebrew Christian missionary to do evangelization work among the Jewish people of their city. They also helped organize a class in another city.

The contributions to benevolences equal the amount spent for class expenses. The Boys' Work Committee of this class carried forward a fine Father and Son program during the week of November 9 to 16.

Holds Fathers and Sons

TACT, FRIENDLINESS and interest has proven to be a good platform to work upon for the Gaven Spence Bible Class of men of the First Methodist Protestant Church of Newark, New Jersey. They have grown from 10 to 199 members in three years. The class is noted for its faithful attendance and also the attendance of both fathers and sons together. It meets before Church service in the morning and fully 80% of those attending the class remain for the morning Church servic e.

The membership has been built up by dividing in companies with a captain and five lieutenants in each company, charged with the responsibility of keeping their respective groups informed of proposed activities and plans. Many of the members have been won to the Church. The class contributes largely to welfare and relief work and are big brothers to the boys of the Church. Rev. Eugene C. Makosky, Pastor of the church, is teacher of the class.

THE WAY TO GET NEW CLASS MEMBERS IS TO GO GET 'EM

Busy Young Women

IN THE YEAR 1914 an adult Bible Class was organized in the First M. E. Church, Asbury Park, N. J., to be known as the Young Women's Bible Class. Motto of class, "Be diligent, not slothful, fervent in spirit serving the Lord." Aim of class, systematic study of the Bible every Sunday in connection with the regular Sunday school. Activities social and benevolent. All business to be transacted at the regular business meeting once a month. The class was organized with a membership of 18 and has grown to a membership of 88, all members of the Church and most regular in attendance at Sunday school. Of at least sixty, nineteen of these members are teachers in the school. They report:

We have pledged ourselves to pay five dollars a month to the Searle Nonsectarian Home for old ladies where we hold a service the third Sunday afternoon in every month and a social evening once a month.

At Christmas time we remember these old ladies with a box of candy with a crisp new dollar on top. We support a little girl in India and have for the last six years paid sixty dollars a year for the care of a little orphan in Korea.

Through the efforts of one of our members we have secured the services of pastors of different denominations to hold services in the Allenwood, N. J., sanitarium for tuberculosis. We always subscribe to the Salvation Army drive and the local Child's Welfare, and at different times have supplied them with new garments made by our members.

During the time our soldiers were at Toms River hospital we furnished them with six dozen pair of socks and sent forty-six home-made cakes to them. At different times, through one of our local physicians, we have placed several cases in the hospitals free of charge, looking after them by supplying them with the necessities and a few luxuries, besides sending magazines and flowers through the year. When the new wing of the hospital was furnished we subscribed one hundred dollars toward furnishing a room, and sent six baby cribs and blankets. Since then a clinic has been opened and we bought a chair which the doctors use in their work.

In the year 1919 when our new Church was completed we subscribed one thousand dollars toward the building fund, with three years to pay, but it was our pleasure to cancel that debt in eleven months. We pledged fifty dollars toward the Kaighn Avenue home in Camden and our great joy was in helping to

face an old couple in our Methodist home in Ocean Grove.

We trust we will be able to carry on this good work for many years.

REPORTED BY W. C. OWEN, TENNESSEE

Organized Class Journalism

TOO MANY organized classes literally interpret the Scriptural injunction that one hand is not to know what the other hand does, and so never tell the story of what is being done by them. All classes are not so timid, and great success has attended their efforts.

The Character Builders' Class of Madison Heights M. E. Church, South, Memphis, Tenn., publishes the "Character Builder," a splendid sheet that has done much to build the class. In 1916, when this paper was first published, the class had forty-four members; today the membership is more than ten times that number. On Mothers' Day the class has registered more than two thousand in attendance. Its activities are commensurate with its size.

* * *

THE "BIG BROTHER" is the official organ of the Big Brothers' Wesley Bible Class of Greenville, Miss., one of the most stable, well organized and useful classes in the M. E. Church, South. In addition to a well planned program in the city of Greenville, the class has definite plans for holding worship services in the country places of the delta country along the Mississippi. The class paper is found to be of inestimable value in making the work of the class a success.

* * *

THE WESLEYMEN'S Class of Epworth Methodist Episcopal Church, South, Norfolk, Va., is one of the largest and most efficiently organized classes, with one of the best programs of activities in the connection. The class budget shows an expenditure of $7,152 during the year, and the following fine list of activities: "Visits to the Community House 5,021; clothing provided, 290; relief cases and money to 58, food to 504, coal to 9 families, wood to 4 families; medical aid to 15; legal aid to 22; prisoners aid to 5; employment secured for 746; visits made by director and his assistant 541; moved 10 families free of charge by one member, railroad transportation to 9."

At the very center of the class activities is the issuance of "The Wesleyan," the official class paper, which has done much to make possible such a program.

A CLASS WITH BIG IDEAS

THE FOUR SQUARE Bible class of First M. E. Church, South, Shreveport, La., set June 22, 1924, as the day when 1,000 men would attend. A great campaign was inaugurated. The Shreveport Journal devoted eight pages to the class. Merchants advertised for the class. The goal was exceeded. Publicity, personal work, prayer and a great teacher did it.

Four years ago the class had one member, Frank R. Hicks, who met by himself and spent the morning in prayer. A few rallied to him. Dean Smith of Centenary College was secured as teacher. The first Sunday he brought seven men; by the end of the year he brought over one hundred men.

The class has a definite evangelistic program for Shreveport and the surrounding country which provides for lay preaching and personal work. It has definite plans for increasing and maintaining Church attendance. It has an extension social service program, fosters the Boy Scouts and Campfire Girls' movements, wholeheartedly supports and cooperates with the moral uplift forces of the community. It provides a wholesome recreational life for its own members.

New Year Greetings

The class budget for this current year is $6,000, secured by voluntary pledges.

THE ORGANIZED CLASS HOLDS

ON SEPTEMBER 26, 1910, the first church certificate of registration for an organized class was issued to and presented in person by Doctor Chas. D. Bulla, first Superintendent of the Wesley Bible Class Movement of the M. E. Church, South, to the "W. Erskine Williams" Wesley Adult Bible Class, Mulkey Memorial Church, Fort Worth, Texas.

That class still lives, is still taught by Judge Williams, for whom it is named, and is proud of its record. The Department of Adult Work is proud of it. While a small class, largely because of the location of the church, during its existence three hundred persons have been enrolled as members and blessed by its ministry.

The class has furnished twenty-five officers and teachers to the Sunday school and thirty-five officers of the Church; it has sent forth six preachers from its ranks; one member is now a missionary in China; only five of its members have not become members of the Church, two of them being Jews; and during the last year more than five hundred dollars was spent for benevolences.

REPORTED BY WALTER MYERS, PENNSYLVANIA

Censors Moving Pictures

THERE IS a good deal of agitation today for better pictures in our moving picture theaters. Here is how one adult Bible class brought that very thing about.

A committee on censoring moving pictures in the community was appointed. To this committee was given authority to establish some means whereby a betterment of conditions might be brought about. This committee secured the appointment of three Catholics, three Jews, and three Protestants, prominent in the community and recognized for their high standing, urging them to voluntarily serve as censors of the pictures.

The only attempt made was an attempt to have compliance with the law. Operating in a state where a board of censors is appointed by the Governor, they visited the various moving picture houses as would any other patron, paying their own way and quietly observing the character of the picture, noticing whether the picture carried the state seal and if so if any eliminations were required which had not been made.

Reports were quietly made from week to week to the state chairman of the board of censors, who personally visited the community a little later, and in company with this volunteer board of censors visited the various theatres, levying fines in excess of $1,000 on the various moving picture houses and securing from each of the moving picture theater managers their assurance of a genuine effort to put on only clean and helpful pictures in the future.

The Journal's February Menu

A Few Selections

The Democratic Process in Religious Education
What the Telephone Did
Convention Program Building
High School Bible Study
The Call of the Church—a Pageant
Needed Emphasis in Missionary Effort
February With Church School Children
The Oregon Plan of Week-Day Religious Instruction
How One Rural School Does it
Right Use of the Church Gymnasium
Efficient Church School Officers
The Worker's Conference at its Best
The Project Principle in Religious Education
Next Step in Leadership Training
Church School Architecture
Are Pageants Worth while
Biography and Character Building
Primary and Junior Programs

Almost any organized adult Bible class could voluntarily act in a similar capacity, develop a sentiment in favor of a better grade of pictures, and within a reasonable time bring it about.

Personal Evangelism

THE "ONE MORE Bible Class" agreed to make good on their name by bringing into Church membership after professed faith in Jesus Christ as many men as were already enrolled in the Class within the calendar year.

A personal workers' Bible study band was formed, taking up the study of Trumbull's "Taking Men Alive" as a basis, using additional scripture in the weekly meetings of the class. A prayer band was organized which agreed to quietly but persistently pray for those who might be listed as unsaved and unchurched. Definite assignments were made to different men of the class to deal personally with those for whom prayer was being offered with a view to convincingly present the claims of Jesus Christ and His Church.

Within four weeks from the beginning of this attempt twenty-four men had been definitely enlisted in the effort and were quietly working and praying for others.

A demand for cottage prayer meetings soon arose, and in different homes throughout the community these meetings were held, oftentimes going to the homes of those for whom special effort was being put forth.

Within one year twenty-two men came through that class to definite profession of faith in Jesus Christ and Church membership.

An evangelistic atmosphere has continued in that class from that time on. It is a constant field for recruiting for the Church even today.

Managed Community Recreation

ONE OF THE most helpful services ever rendered by an organized adult Bible class so far as the knowledge of the writer is concerned was when a class made a very careful survey of a community with reference to its recreational facilities.

In one column were listed all of the agencies in the community that were ministering to the uplift of boys and girls. In another column were listed all the agencies that had a tendency to degrade, demoralize boys and girls.

The entire class met and considered thoughtfully and prayerfully these lists as presented. They decided that the best way to produce a better atmosphere in the community was to encourage the agencies which were helpful rather than trying to discourage or criticize those that were of the opposite character.

A federation of Bible classes was effected, and through the combined financial support and influence an abandoned Church was purchased for a nominal sum and refitted for a recreational hall. A competent and well-trained young woman was procured and paid to give three evenings a week in directing recreational programs.

Young people's societies and young people's classes were encouraged and stimulated to assist in this work and in programing better evening entertainments on their own initiative. Within one year a combined pool-room and cigar stand and a tri-weekly public dance were abandoned for lack of patronage, and the community house had become a settled feature of community life.

Gospel Teams

ONE OF THE Bible classes in Erie County, Pennsylvania, recognized the fact that there were many communities in even that well settled county which were unreached with any evangelistic message.

They procured the cooperation of other adult Bible classes in the city. They got in touch with these rural communities where evangelistic effort might be welcomed, and arranged for teams of men from the various classes to assume definite responsibility for these various communities.

Enlisting the cooperation of the Y. M. C. A. and the Interchurch Federation, they carefully worked out a system of itineraries so that each class willing to send out a team of singers and speakers would be given a definite place well advertised where meetings would be welcome.

On one Sunday afternoon thirty-four different Bible classes reached thirty-eight different centers in afternoon and evening meetings. During one year one Church was reorganized, a genuine revival started in a community where there had been no evangelistic effort put forth in ten years, resulting in more than a score being brought into the little Church in the immediate vicinity.

No attempt was made at any time to preach. Men were instructed to give a simple gospel testimony or a brief message out of their own experience. Special music was usually provided in the form of male quartettes or music from special instruments. A careful follow-up was made and the names of all who expressed a desire to lead a Christian life were presented to pastors of Churches of their choice, and they were carefully followed up with appropriate literature and persistent and systematic attempts made to definitely locate them in the membership of the Churches of their choice.

Conducts Forums

AN ADULT BIBLE class in southern Pennsylvania, recognizing the need of the presentation of parent training in the community, secured the use of some of the Churches in the community as meeting places, arranged with local speakers from a distance who could give compelling messages along various lines, and in a series of forums presented the various aspects of home needs. Among the topics utilized were: "The Family Budget," "The Hygiene of the Family," "The Family Library," "Family Religion," "Family and the Public School," "The Family and the Community," "Father and his Boy."

Beginning in a small way these forums grew in popularity until all the other Bible classes of that community united in the effort, and at the close of the three months' period during which they were conducted the interest became so keen as to necessitate using the largest meeting house available and calling into requisition speakers of national reputation.

REPORTED BY CHARLES DARSIE MISSOURI

EXAMPLES OF educational aims realized in adult classes are difficul to find. Many classes are successful in building up attendance. A less numbe have been distinguished for evangelistic results. Without disparaging either o these aims, for which we have the grea respect we wish to call attention to fiv classes that have achieved definite result which can be noted and measured educationally.

Personal Evangelism and Stewardship

A KANSAS ADULT Department offered in succession two options courses of study. Members of the regula adult classes of the school were excuse from their class sessions to take option courses, which were on "Personal Evangelism" and "Stewardship" respectively In addition to regular members of th school who elected the special work other students were interested and drawn to the school by virtue of the course offered. There were some objections chiefly by those who deplored that socially congenial class groups should be disturbed by such an inovation, and b those who had conscientious objection to classes, meeting at the Sunday schoo hour, studying anything else than un

lessons. The results of the two es were a marked increase of intelli- e in the active Christians of the l Church and the enrollment of tithers consequence of the class in "Steward- ."

king Teachers and Officers for The Young Peoples' Depart- ment

MISSOURI adult class of about seventy in a school of from four to hundred was asked to do something the young people of the Church ool. The class appointed a committee nvestigate the work and report to the s. The committee took its appoint- t seriously and for weeks debated h questions as the enlargement of the lding, the increase of equipment, rses of study, recreation, service, etc. ally, however, from their own investi- ion, they came to the conclusion that young people needed more than thing else leaders and teachers. As a ult five members of the class volun- red as teachers and departmental d and were graduated from the activi- s of the class into practical service for ung people.

Christian Love

LARGE WOMAN'S class in a south- ern city makes an annual event of tertaining the patients of a certain spital in the city. Flowers, personal sits, entertainments, and personal inter- in individuals are the means employed. e result, aside from the benefit re- ived by the patients of the hospital, s been the development of a spirit of lpfulness in the lives of the members the class that has spread to the whole urch.

Optional Courses

HE ADULT Department in a cen- tral western city Church has intro- uced the elective class idea for the hole department. The first quarter's urses offered include "The Origin of he Bible," "Hebrew History," and The Life of Paul." The appeal for udents is made on the basis of the merit courses offered.

tilizing Social Interest to Promote Service

A MIXED ADULT class in a southern city court-martials its committee airmen who fail to develop their com- ittees and secure results. The trials are conducted in a semi-humorous manner; but the place of service and activity in education is made so plain to the whole class that there is a pronounced advance in the Christian activity of all.

REPORTED BY E. W. HALPENNY, WEST VIRGINIA

THE TITLE contains the secret, "Go-Getter Plans of Adult Bible Classes." There is only one, "go-get." The only plans that have succeeded, or ever will succeed, are such as induce class members to personally seek and persuade. This brief article will mention two principles and emphasize one well proven plan.

Among the simplest suggestions of worth in the whole program is that which "sets a stake" for the class, such as "Sixty men in sixty days" or "Every man a new member before Easter." In the early days of adult class organization, this simple "challenge" idea wrought wonders.

An interested minister once said, "We had a contest last winter to improve our adult department. It increased our enrollment, but did not improve our attendance." Some effort to clinch is the second suggestion. This is done by a periodic "where is *your* man?" review. Sometimes a required number and percentage of attendances before enrollment is possible. It is also effected by companies of ten with captains, each company lettered A, B, C, etc., or numbered 1, 2, 3, etc., or any similar plan which assigns responsibility and calls for report.

During the writer's activity as Adult Division Superintendent of the International Sunday School Association, a contest plan *with a program* was evolved. It was stimulated by a request of one large class in a mid-west city for the name of the largest class on the continent, with a view to a challenge to a race for numbers. Such *big number* contests are usually unwholesome. Feeling this, a group of workers were enlisted and "The Four-Square Contest for Adult Bible Classes" was perfected.

The key to its success is in the fact that its plan enforces *establishment of membership* by using *attendance* as a brake on inflated enrollment, also by introducing into the contest two (or by choice three) other features, 1. Bible reading or study; 2. Church attendance; 3. Church affiliation. An additional strong feature is the possibility of using this contest in a race for a fixed goal of 3,000 points and eliminating the strife feature.

The initial experiment was conducted from the central office with twenty-eight classes in eighteen states, scattered from Portland, Oregon to Providence, R. I., and Germantown, Pennsylvania touching also West Virginia, Alabama, and Oklahoma. The winning class (McClelland Bible Class, Clarksburg, West Virginia) entered the contest with a guaranteed enrollment of one hundred. The average attendance of this class, for the year following the closing of the contest was 202 for the 52 Sundays.

The "Four-Square Contest for Adult Bible Classes" has been repeatedly used with striking and lasting results in Providence, R. I., Charleston (Kanawha County), West Va., Disciples of Christ, New England Convention, Montgomery County (Dayton) Ohio, several counties and cities in Missouri, between Elgin and Aurora (Kane County), Illinois, Wheeling, West Va., and Marietta, Ohio. In each place great permanent improvement was effected. The fact that the contest has been repeated even more than a second time in several places is also a recommend.

How Can We Make Our Sunday School Better?

IN MOST CHURCHES the chief religious educational need is a better Sunday school. Week-day religious instruction is receiving a great deal of attention just now—and that is good. Many Churches are ready to extend their educational work to include week-day activities. But there remain great numbers of Churches not ready for week-day work. These latter have scarcely made a beginning in the field of so-called modern religious education. Their ministers and Sunday school workers recognize the inadequacy of their educational programs. They are not satisfied with existing conditions, and genuinely desire to improve them. But how can that improvement be promoted? *Where* should the beginning be made, and *how?*

"What we need first," said one worker, "is a good Sunday school, one in which there is good organization and teaching. We are not ready for week-day work. Our immediate job is that of making our Sunday school better. Without throwing out our present workers and wrecking the whole institution, how can we go about making our Sunday school better?" And that is the query in many places. The purpose of this book is to help answer the question.

—Frank Wade Smith in How to Improve Your Sunday School. The Abingdon Press, New York and Cincinnati.

The following facts and conservative assurances are convincing:

"The 'Four-Square Contest' among the Adult Classes of Joplin and Springfield, Missouri, did more to build up the classes than anything we have ever attempted."—*Orley A. Freeman, Joplin, Missouri.*

"The average increase in the fifty Bible classes engaging in the 'contest' was 90%. Every department in the schools felt the reaction and the benefit."—*E. C. Leonhart, Charleston, West Virginia.*

"Our 'Four Square' contest was a howling success. Nothing like it has ever taken hold of our Churches."—*Rev. E. Le Roy Dakin, formerly of Charleston, West Virginia.*

"My class, as a result of the contest, are still (six months after) studying their lessons as they never did and as I never expected they would."—*Mrs. Halliday, Spiceland, Ind.*

"Great success with us. Twelve added to the Church today. Sixty-four since the contest began."—*An Oklahoma Class.*

"I might add that the 'Four Square' contest worked out fine in my local

school. Two men's classes doubled their attendance, greatly increased their enrollment, and seven were brought into the Church, three by baptism."—*A local church experiment.*

"We put on the 'Four Square' campaign in Missouri in a larger way this year than we did last year. A small number of counties and a large number of cities put it on county-wide and city-wide. Everywhere the people were very much pleased with the campaign and have stated that they desire to put it on another year."—*H. W. Becker, Missouri.*

"I have not known anything that has stimulated Bible study as the 'Four Square' contest did, and is still doing. It is gratifying that the interest aroused by this contest still continues."—*A class president.*

"Eighteen men's classes from fourteen different Churches of the city participated. We found the total membership of these eighteen classes at the beginning of the contest was 492. This was increased to 896, a net gain of 404 in the twelve weeks' effort. The leading class grew from 18 to 111 men. Another class jumped from 60 to 110. Every class that participated made substantial gains."—*Vernon Rice, Providence, Rhode Island.*

Influence of contest on Church affiliation—"Church Membership of class members, February 20th: Aurora, 279; Monett, 257; Joplin, 384; Springfield 769. March 27th: Aurora, 447; Monett, 353; Joplin, 576; Springfield, 1,460."—*Missouri Sunday School News.*

International leaflet No. 307 clearly and carefully details the principles and policy of this contest. Its possibilities are limitless. The prevailing difficulty seems to be that it is "too much like work" for lazy classes.

START THE NEW YEAR RIGHT

Subscriptions to the JOURNAL are still coming in rapidly, but we must double our subscription list in order to make the JOURNAL self supporting. This we can easily do if every subscriber will send in ONE NEW SUBSCRIBER.

We have received scores of letters highly commending the December issue, but Doctor Raffety continues to think that month by month in every way the JOURNAL will be made better and better. If you like it now, you will like it more as time goes on. Don't you want at least one friend to have the JOURNAL too? Then, will you not get his or her subscription and send it in? Will not this be doing your friend a favor? Help him to start the new year right with the new JOURNAL. We will appreciate it mightily. We are depending on you.

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CHURCH SCHOOL FOLKS AND FACTS

E SCHOOL of Religious Educa-ion of Auburn (N. Y.) Theological nary offers a winter short course ligious education for five weeks of sive study, January 19 to February The courses are planned for teachers eaders in Churches, Sunday schools, ay School Associations, week-day vacation schools of religion, young e's societies, missionary organiza-, settlements, Boy Scouts, and religious workers.

* * *

octor George W. Archer has recently ared for the Harford Historical ty "An Authentic History of Cokes-College With Sketches of Its aders and Teachers."

* * *

he First Christian Church, Fullerton, ornia, Walter L. Thornton, pastor, ur C. Parry, director of religious ation, has issued a very compre-ive bulletin of sixty-seven pages riptive of its religious education nization and administration.

* * *

iss Mary Elizabeth Brewbaker, Day-Ohio, daughter of Doctor Charles Brewbaker, General Secretary of United Brethren Sunday schools, become Superintendent of the Chil-'s Division. Her training, exper-e, and personality are a guarantee fficient service.

* * *

he Methodist Men's Council of the cinnati Area recently held an un-ally successful series of meetings in morial Hall, Columbus, Ohio. Some the Council's slogans are: Christ every man. Every man for Christ. ry Christian man a genuine intecessor, acrifical servant, a faithful steward, demptive partner, a personal witness, Kingdom builder, a voting citizen, ighteous fighter.

* * *

he money raised by the class of of the Lake Geneva Training ool has finally been expended. There e twenty-one members of this class he time of their graduation. Con-utions were received, however, from e who had been members of the s, and others who were especially rested in the proposed memorial. cial mention should be made of a substantial sum collected by Mrs. lter Snow, then of West Virginia. ogether, $559.05 were expended. This unt has been used for the furnish-of Clover Leaf Hall and for books the library. Such articles as the wing were purchased: filing cabinets, etin boards, screens, a large number hairs for classrooms and assembly, ing chairs for the porches, tables, desks, pictures, and special display equipment. The class has also placed a brass memorial tablet in Clover Leaf Hall.

H. C. Heckerman, of Bedford, Pennsylvania, is proprietor of a big peanut products manufacturing plant, and a very busy man. He finds time, however, to serve his own denomination (Reformed) in an unusually efficient manner as one of their foremost laymen. As a vice president of the Pennsylvania State Sabbath School Association, besides serving on the Young People's Division Advisory and State Camp Committees, he is Chairman of the Publicity Committee, and is constantly keeping the secular press of Pennsylvania advised of all important developments in the work of the Association.

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More than a hundred of the leading newspapers of the State, representing practically every important center, carry the "stories" Mr. Heckerman is constantly sending out, and the Pennsylvania Association is getting unusually fine publicity because a big business man who understands how to do it is willing to use his business experience for the benefit of the State Association.

* * *

The Editor of *The Otterbein Teacher* says "The first issue of the INTERNATIONAL JOURNAL OF RELIGIOUS EDUCATION fully measures up to the promises that were made concerning it. We welcome this new journal to our desk, and wish for it a most prosperous and useful career."

* * *

Hugh C. Gibson, who has been General Secretary for many years of Southern California Sunday School Council of Religious Education, resigned his position and Mr. J. O. Doolittle was chosen his successor. Mr. Doolittle has been active in Sunday school work almost all his life. He was a missionary for the American Sunday School Union in North Dakota, rural worker in West Virginia, and financial secretary in Ohio. His experience should be an asset in his present position.

* * *

"Every Church worker, superintendent, pastor, teacher and parent, who is conscious of the fact that America's greatest asset lies in the Christian character of its childhood and youth, will wish immediately to subscribe to the INTERNATIONAL JOURNAL OF RELIGIOUS EDUCATION," writes the Editor of the *Empire State Leader.*

* * *

The Pennsylvania State Sabbath School Association gave Doctor M. Hadwin Fischer, Superintendent of Christian Education, a leave of absence in December to give a course of twenty lectures to Divinity students in the Gettysburg Theological Seminary. This is a fitting recognition of Doctor Fischer's thorough knowledge of his specific task, and an added evidence of the growing spirit of cooperation in our great religious education program.

* * *

"Every Michigan Sunday school teacher, superintendent, pastor and educator should promptly subscribe to the INTERNATIONAL JOURNAL."—*Michigan Sunday School Advance.*

* * *

Mr. Charles R. Fisher, who has been General Secretary of North California Council of Religious Education, for nearly a quarter of a century, has resigned and accepted the position of Business Manager of the same organization. A General Secretary has not been discovered.

* * *

The School of Missions of the First Presbyterian Church, Grove City, Pa., Rev. Charles H. Williamson, Minister, J. Harvey Murtland, Lay Assistant, enrolled 250 on the first night.

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For the sixth successive year Mr. Percy L. Craig, of New Castle, Pennsylvania, has been elected President of the Pennsylvania State Sabbath School Association. Mr. Craig is a leading layman in the United Presbyterian denomination, President of the Freedom Oil Works Company, of Freedom, Pennsylvania, President of the Lawrence County Savings and Trust Company, and a director in many other industries and banks. Like all the other twenty directors of the Pennsylvania Association, he not only pays his own expenses to attend monthly meetings of the directors, but gives generously of his time and money to build a constantly bigger program of service.

* * *

The *Connecticut Sunday School Standard* says of the JOURNAL, "It is especially designed to help pastors, superintendents, teachers and parents, but will benefit all who are interested in religious education in any form. It is to be hoped that this magazine will have a large circulation in Connecticut."

* * *

A. M. Locker suggest a new type of county organization which he believes will more adequately carry the cooperative program of religious education. He has urged the state secretaries to make experiments in a number of counties. Kansas, Colorado, and Vermont have adopted the new type and are promoting it in their entire field. The experiment in the above states is proving a decided success. If other General Secretaries are in doubt, write to the General Secretaries of the above states and get first hand information.

* * *

The Missouri Sunday School News says of the INTERNATIONAL JOURNAL, "That it is destined to be a great magazine and wield a wide influence seems to be an accepted fact."

* * *

Mr. Jay B. Allen, in an article in the South Dakota *Sunday School News*, says, "The superintendent should depend upon the INTERNATIONAL JOURNAL as a companion and friend. The progressive superintendent will read it regularly and carefully and become a better superintendent. The teacher will find in the JOURNAL many and definite suggestions that will make religious education more effective in the classroom. The 'professional' worker will recognize the INTERNATIONAL JOURNAL as a real addition to his equipment. To all workers in religious education, the opportunity and responsibility are yours to subscribe *now* for the INTERNATIONAL JOURNAL."

* * *

The responsibility for financing the program of religious education should be placed on the organization and less on emotional appeals in conventions. Personal solicitation by volunteers who are members or officers of the organization has proven the most successful. Volunteer officials must be made to feel the responsibility of the task.

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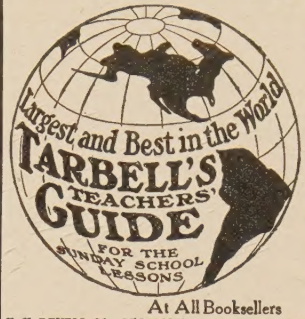

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Religious educational leaders will eagerly welcome this book as pointing the way to genuine Christian service projects for young people in the place of the meaningless "activities" which are sometimes proposed. There is no form of publicity for church and community enterprises quite so effective as a well made poster. They are needed in every sort of thing, from Better Baby contests to food and rummage sales. This book shows the ordinary person just how to do it. Copiously Illustrated. Price, $1.00.

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Doctor Franklin McElfresh has been chosen Superintendent of Education of the Ohio Council of Religious Education. We congratulate the Ohio Council on their aggressiveness in securing a Superintendent of Education. Many more states should follow suit. Colorado, Michigan, Pennsylvania, and New York are the only other states having a Superintendent of Education. The first person employed in any state should be an Executive Secretary and the next member of the staff a Superintendent of Education.

* * *

Miss Elsie G. Rodgers, former Director of Religious Education in the First Presbyterian Church of Scranton, Pennsylvania, a former Boston University student, and well known worker with children, began work as Superintendent of the Children's Division of the Pennsylvania State Sabbath School Association October first. She succeeds Miss Emma G. Lemen, who gave twelve consecutive years to organized Sunday school work as a State Children's Division Superintendent. Miss Lemen was compelled to leave association work because of failing health.

* * *

The Mountain State Bulletin (West Virginia) says of the INTERNATIONAL JOURNAL, "Its appearance marks a new day. West Virginia has a good list of subscribers, but should have twice as many. Get in at the beginning. Every leader in religious education should be a subscriber."

* * *

There are many cities in unorganized states, and in states where the organization does not function in the cities. Mr. A. M. Locker, International Field Superintendent, has recently visited a number of these cities and found them intensely interested in the new co-operative program of religious education, but without any organization or leadership. Many of these cities desire to co-operate directly with the International Council.

* * *

Doctor Samuel D. Price, Assistant General Secretary of the World's Sunday School Association, says of the INTERNATIONAL JOURNAL, "This is a magazine which everyone related to leadership in the field of religious education needs."

* * *

Reverend E. H. Bonsall, the tireless and efficient State Superintendent of the Young People's Division of the Pennsylvania State Sabbath School Association, recently served Massachusetts as the Young People's specialist at their state convention.

* * *

Mrs. Jean M. Johnson, who has been financial secretary of the state of Oregon since last February, was elected General Secretary, beginning October 1. She has perfect co-operation of all the denominational educational field men. We have never seen a more complete plan of field cooperation of territorial and denominational leadership.

* * *

The *Empire State Leader* says "The Sunday school world has finally a monthly magazine, Kingdom-wide in its vision, thoroughly interdenominational in its interests, which presents the richest experience of all the denominations officially represented in its publication and distribution. Every Sunday school worker in North America should at once subscribe for the JOURNAL."

* * *

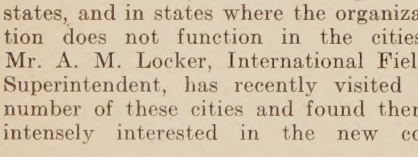
The Editor of *Our Hope* says of the INTERNATIONAL JOURNAL, "It is attractive to the eye, well illustrated, and full of helpful information for Sunday school workers."

* * *

Nebraska Record of Christian Education says "Every Sunday school worker will find the new JOURNAL a good friend to help in every line of Sunday school work."

* * *

[The Editor of the JOURNAL welcomes all facts about folks and Kingdom-building enterprises which denominational and territorial workers care to send in, and, so far as possible, will publish these items from time to time.]



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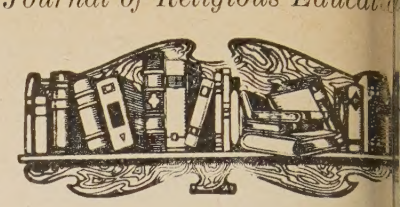
GEORGE C. STEBBINS: REMINISCENCES AND GOSPEL HYMN STORIES. 327 pp. Price $3.00. George H. Doran Company, New York.

POINTS FOR EMPHASIS IN THE INTERNATIONAL SUNDAY SCHOOL LESSONS 1925. By Hight C. Moore. 232 pp. Sunday School Board of the Southern Baptist Convention, Nashville, Tenn.

HISTORY OF THE CHRISTIAN CHURCH. By F. J. Foakes-Jackson. 648 pp. Price $3.00. George H. Doran Company, New York.

THE SIOUX RUNNER. By D. Lange. 269 pp. Price $1.50. Lothrop, Lee & Shepard Company, Boston.

THE OLD TESTAMENT. A New Translation. Vol. I Genesis to Esther. By James Moffatt. 560 pp. Price $2.50. George H. Doran Company, New York.



BOOK OF WORSHIP. By Wade Crawford Barcl... A 383 pp. Price $2.50. The Abingdon Press, N... York.

THE SUPREMACY OF THE SPIRITUAL. By Herb... Alden Youtz. 183 pp. Price $1.75. The Macm... lan Company, New York.

THE FAITH OF MODERNISM. By Shailer Mathe... 182 pp. Price $1.50. The Macmillan Compa... New York.

THE 30TH PIECE OF SILVER. By Lillian Hayes. ... pp. Price $2.00. The Macmillan Company, ... York.

THE IMITATION OF CHRIST. By Thomas à Kem... 353 pp. Price $1.00. The Macmillan Compa... New York.

CREATIVE TEACHING. By John Wallace Suter, ... 159 pp. Price $1.00. The Macmillan Compa... New York.

LIBERAL CHRISTIANITY AND RELIGIOUS EDUCATI... By Adelaide T. Case, Ph. D. 194 pp. Price $2... The Macmillan Company, New York.

THE PATH WHARTON FOUND. By Robert Quil... 257 pp. Price $2.00. The Macmillan Compa... New York.

WHAT AILS OUR YOUTH? By George A. Coe. ... pp. Price $1.25. Charles Scribner's Sons, ... York.

CHRISTIAN NEIGHBORLINESS. By Staley F. Da... 95 pp. Price 75 cents. The Methodist Book C... cern, New York.

THE NEW TESTAMENT. An American Translati... By Edgar J. Goodspeed. 481 pp. Price $2... The University of Chicago Press, Chicago.

THE PROJECT PRINCIPLE IN RELIGIOUS EDUCATI... By Erwin L. Shaver. 375 pp. Price $2.75. ... University of Chicago Press, Chicago.

BOYS AND GIRLS IN OTHER LANDS. By M... Theodora Whitley. 222 pp. Price $1.00. ... Abingdon Press, New York.

BOYS AND GIRLS IN OTHER LANDS (Teach... Manual.) By Mary Theodora Whitley. 90 ... Price 90 cents. The Abingdon Press, New Y...

AN INTRODUCTION TO THE NEW TESTAMENT. ... Benjamin Wisner Bacon. 285 pp. The M... millan Company, New York.

YOUTH AND THE BIBLE. By Muriel Streibert. ... pp. Price $2.25. The Macmillan Company, ... York.

THE PROBLEM OF IMMORTALITY. By R. A. Tsan... 418 pp. Price $3.00. The Macmillan Compa... New York.

TEACHING OF THE PROPHETS. By Charles Ar... Hawley. 242 pp. The Association Press, ... York.

HOW TO KNOW THE BIBLE. By Robert A. Armstr... 205 pp. Thomas Y. Crowell Company, ... York.

SPECIMENS OF BIBLICAL LITERATURE. By Ja... Muilenburg. 413 pp. Thomas Y. Crowell C... pany, New York.

SILVERFOOT. By Maud Lindsay. 223 pp. ... $1.50. Lothrop, Lee & Shepard Comp... Boston.

THE BOY WITH THE U. S. RADIO. By Francis ... Wheeler. 331 pp. Price $1.75. Lothrop, Le... Shepard Company, Boston.

WHERE LIGHT DWELLS. By Catherine B. MacL... 119 pp. The Macmillan Company, New York.

PEPIN. By Evaleen Stein. 187 pp. Price $1... L. C. Page & Company, Boston.

THE YOUNG CAVALIERS. By I. M. B. of K. ... pp. Price $1.50. L. C. Page & Company, Bos...

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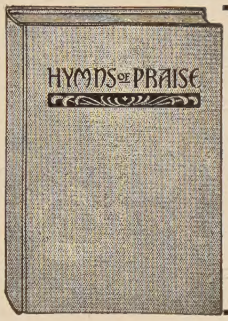

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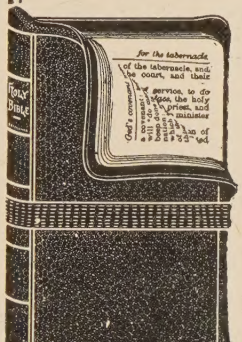

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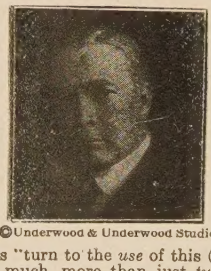

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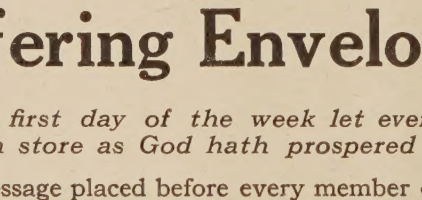

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